Judas and the Jews

Combined against

Christ and his Followers:

BEING

A Re-joynder to the late Nameleſs Reply, called, *Tyranny and Hypocriſie Detected*, made againſt a Book, entituled, *The Spirit of Alexander the Copper-Smith Rebuked, &c.* which was an Anſwer to a Pamphlet, called, *The Spirit of the Hat.* Muckdow W.

In which Truth is cleared from Scandals, and the Church of Chriſt, in her Faith, Doctrine, and juſt Power and Authority in Diſcipline is clearly and fully vindicated againſt the malicious Endeavours of a Confederacy of ſome Envious Profeſſors and Vagabond, Apoſtate *Quakers.*

By a Member and Servant of the Church of Chriſt,
William Penn.

To which are added ſeveral *Teſtimonies* of *Perſons* concern'd

He that Dippeth his Hand with me in the Diſh, the ſame ſhall betray me, Mat. 26. 23. *They went out from us, but were not of us*, 1 Joh. 2. 19. *In Perils among falſe Brethren*, 2 Cor. 11. 26. *Nevertheleſs, the Foundation of God ſtands ſure*, 2 Tim. 2. 19.

Printed in the Year 1673.

Penn

99

99

Judas and the Jews

Combined against Christ and his Followers.

The Introduction.

THe Juſt Defence of our ſo much Reviled Principles and Perſons is ſo ill reſented by our Enemies, that inſtead of publickly Recanting their Injuſtice, They repute us more Criminal for ſo doing, then themſelves in firſt Traducing us. It is become a ſort of *Petty Treaſon* to Reprove them, they are grown almoſt incorrigible; and to Controle them, though in a *Lye*, is hateful: ſo much more do they prefer our Deſtruction, then the Truth it ſelf, or their own Reputation. Strange! That it ſhould be reputed Innocency to Accuſe the Guiltleſs, and Guilt to Defend them. Are we of God, then ſhall we ſtand, maugre your Aſſaults; if not, we ſhall fall without them. What need this *Clubbing* for Miſchief, and *Caballing* to our Ruin? The *Jews*, I believe, never ſtudied the *Crucifying of Chriſt* more vehemently, then you vigorouſly combine and plot the *Maſſacring* of our *Names*, *Credit* and *Principles*, out of the World: yea, and we have Cauſe to ſuſpect our *Perſons* too; or elſe this *Socinian-Defender of the Hat-Spirit*, would never have told the World in almoſt ſo many words, that Blaſphemers were to dye by the Law of God, and the *Quakers* are Blaſphemers; every Man can make the Concluſion; that underſtands what a Concluſion is, ſee pag. 23.

Its a Work becomes Darkneſs; for ſuch I call your Nameleſs *Pamphlet*, in which you have abuſed Vertuous and Good People by Name, not daring to ſtand the Teſt of putting your Names to your Abuſes; againſt which can be no Fence but Innocency, and that remains Unſhaken by all your *Bluſtering Epithetes*: That reſts with God, who will quell your ſwelling Rage, and ſpeedily Rebuke that great *Herricane* your Envy has raiſed to over-ſet us in our Voyage to Eternal Reſt. But he that ſaid to *Moſes* in an Hour of Straight, *Stand ſtill, and thou ſhalt ſee my Salvation*, has once and again Comforted us under all theſe Diſcouragements: Neither are your Combinations Terrible; No, though *Evil Spyes* have been your *Informers*. Our greateſt Trouble is your own Hardening, and we are ſorry to ſee you make ſo much haſte to old *Jeruſalem's Portion*: For us, we know in whom we have believed; And as he that feedeth the Fowls of the Air, and clotheth the Lillies of the Field, preſerves us, ſo that your Buffettings may prove our Tryals, but in the End your own Judgments. For, however you buoy your ſelves up, by the Acceptance you find with ſome Airy or Prejudiced Spirits, God will certainly enter into Judgment with you for your Envious Proceedings, who not being able to carry on your own Controverſies, now *liſt your ſelves Combatants* for a few ſtragling Apoſtates; not out of Love to true *Quakers*, but Hatred to ſuch as are ſo. What Senſe is there in believing you only intend a Falſe *Quaker*, who have writ and abetted thoſe Writings that are againſt us as *Quakers* at all? But what ſhall I ſay? It is an Age grown to that Degree of Impiety, that there is no Friendſhip ſo Strait, no Relation ſo Near, no Truth ſo Evident, nor Life ſo Innocent, that ſome Men are not hardy, and wicked enough to Break, Violate and Slander, to Avenge ſome ſuppoſed Wrong, or gratifie an Emulous Spirit. *Controverſie End*, upon *Socinian* Principles, &c. is riſen now in one, about the *Hat on in Prayer*. What Variety of Shapes do our *Adverſaries* put on to compaſs their Ends? It has been their Practice, firſt to Abuſe our Principles, and then Rail at our Defences; and for Vindicating our Religion, to fall foul upon our Perſons; and thoſe chiefly who

are

are moſt active in that Service. There needs no other Demonſtration of this, then the Scurrilous *Libel* now to be conſidered; which with me carries ſo Miſchievous an Aſpect, that the Parties concerned in theſe Undertakings do by it proclaim, they only want as much Power, as Will, *to ſend us and our Principles to* New-England *for a Venture*. God deliver us from thoſe Magiſtrates, that are as Angry in Government, as theſe Men are in Religion; But this is our Joy, That theſe Enemies ſpeak all manner of Evil againſt us falſly, for our Lord and Saviour's ſake. We maintain our Principles, that angers them; Miſcarriages joy them, whatever they pretend; And if they can bring ſome Writers and Preachers out of Requeſt, they think they do their Buſineſs. But we cannot believe that Sober and Judicious Perſons will think the worſe of us or our Cauſe, for theſe Malicious Endeavours againſt it. We have only to do with ſome old *Adverſaries* new Vampt, with the Slanderous Stories of ſome modern Apoſtates. Had not *Judas* helpt, the *Jews* had been to ſeek. A few Vagabond *Quakers* are their Intelligencers; its all but a piece of Treachery and Envy: And truly 'tis fit we ſhould be tryed as well by Falſe Friends as Profeſſed Enemies, that in all things we may approve our ſelves compleat Conquerors, through the Invincibe Power, and to the alone Honour of that Eternal Truth profeſſed by us. And ſo we enter upon the *Libel* it ſelf.

WE are told in the Title Page of the *Libel*, That it was writ in Defence of a Letter, entituled, *The Spirit of the Hat, and againſt the Deceitful, Defective and Railing Anſwer, called*, The Spirit of Alexander, &c. Indeed it is wonderful ſtrange, that to Reprove an *Apoſtate* ſhould be reputed Railing; and that this *Secretary* to this New-founded *Cabal*, ſhould Practiſe it in cenſuring it. He cannot forbear it in his Title Page.

He begins with TYRANNY AND HYPOCRISIE DETECTED; which Four Words he explains to us thus, *Or a further Diſcovery of the Tyrannical Government, Popiſh Principles, and Vile Practices of the now Leading* Quakers. In all which,

which, if there be no Reviling, there is no ſuch thing in the World; for theſe Words reach to the End of all Villany. Meek Man, that he would be thought! who ſeems to engroſs Railing into a Company, and ſeems not ſo Angry at it in us, as that we uſe it Unlicenced of his *Cabal*; for he exerciſeth it at ſuch a rate in Checking it, as if he might do it *cum Privilegio*: But it right-well agrees with the Advocate of an Apoſtate Cauſe. I complain of nothing in this kind more, then that we muſt not Rebuke Ill-Language without being guilty of it; Nay, ſuch is the Peeviſhneſs of our *Adverſaries*, that to mention *theirs*, is Criminal: But we ſhall run the hazard of their Frowns, rather then be falſe to the Truth, or wanting to our ſelves in its proper place. Let it ſuffice that the *Title* manifeſtly ſpeaks what the *Libel* vainly condemns.

This Secretary (I ſuppoſe in the Name of the Cabal) begins his Libel thus, *How dangerous a thing it is, for a Man to engage himſelf publickly for any ſingular Party upon the Account of Religion is greatly manifeſt in the Leading* Quakers, *and eſpecially in* W. Penn, *from whoſe Parts and Education one would expect more then ordinary Candor and Ingennity.*

By which I perceive he is from a *Rageing Socinian* become an *Univerſalian*. But why then ſo bitter againſt us? Sure, he is a *Party* in that; and how Dangerous a thing it is, Time will more fully ſhew. However, he declares himſelf of no *Party*, by which I ſuppoſe he excludes the *Chriſtian*; for the Prophane of that Time reputed him a Sectary, and all muſt acknowledge him to be of a Party. How I came to be of this Way, is beſt known to God; But thus much I muſt ſay, that nothing ſhort of the Divine Word of Life and Power has worked that Alteration upon me from what I once was, to what I now am. The *Tryals*, *Travels*, *Tribulations* and *Exerciſes* that from Fourteen Years of Age have attended me, but more eſpecially ſince I was brought to own and abet this Holy Way I now profeſs, are too many to be related; And from the Hour I was firſt convinced of this Eternal Truth, to this of Writing this Diſcourſe, I can with Boldneſs declare to all the World, *I have had no other Aim nor End then God's Honour, the Good of others, and my own Salvation in the Day of the Lord.* In ſhort, I have learned

learned to turn my Back to the Smiter, and my Cheek to the Plucker off of the Hair: And it is not for any *Adversary* at this time a day, under any Pretence of *Parts* and *Education*, to Dis-ingage my Affection from this Right Way of the Lord, Remembring, *my Lord made himself of no Reputation*, and that the *Prophet* was accounted *Mad*, and the *Apostles Drunk*.

But he sayes, *I having imbarked my self amongst those People, and having obtained a high Repute among them, I betook my self to such pittiful Shifts, Scurrilities and Bravings* (he is pincht) *to uphold their Detected Cause and Tottering Kingdom* ('twill stand forever) *as one would think could not proceed from any Man professing* Christianity; *witness my late Controversal Writings, especially my* Winding-Sheet, *and* Spirit of Alexander, *&c.* ibid.

But I cannot expect to be Well-spoken of by mine Enemies, especially when they declare themselves to be such, *because of that Way I so earnestly defend.* But this Man is not so Ignorant surely, as to imagine I imbarkt my self among this People to obtain Repute or Grandeur, who lost all with Men when first I came amongst them. I would have my Implacable Enemies know, that had no more Durable and Eternal Things been in my Eye, I might have had my Share where more was to be got then amongst this Despised People; but Envy is Blind, and Rage Foolish. For my Controversal Writings, they stand Unanswered, among the rest my *Winding-Sheet*, and *Spirit of Alexander*, *&c.* the former being Unmedled with, and the Strength of the latter fouly over-looked, as we shall anon have occasion to shew: perhaps it might have concerned him to clear himself of the Former, before he had so weakly engaged himself in the Latter; still *Controversie is not Ended*, though Changed.

He tells the World, *That notwithstanding we call* the Spirit of the Hat *Lyes, Forgery, Defamation, with abundance of Terms of the like* Foxonian *Leaven* (a scornful Nick-Namer) *yet when we come to Particulars we either first confess what we deny with an idle Distinction, except some few things; or secondly, acknowledge them by Silence; or thirdly, use some Deceitful Terms of Denyal, which the Reader cannot discover; or fourthly,* pag. 4, 5.

by,

ly, take an Occaſion from ſome Circumſtances, perhaps not rightly ſet down, to deny the whole Matter; which doubtleſs are very bad things, if true.

He has hereby rendred us, not only no *Chriſtians*, but the worſt of Men. All I can ſay at preſent is this, It has never been my Practice to palliate that which cannot be juſtified, or to treat any Adverſary ſo deceitfully: But 'tis expected he ſhould prove what he ſayes, or elſe we muſt invert the Character upon himſelf.

He tells us (I ſuppoſe, in order to prove what he hath ſaid) *That* W. P. *doth in the Name of the* Quakers *acknowledge, That the Complaint made in the* Spirit of the Hat *is true, namely*, "That "we required him to yield [*to our Determination againſt his Conſcience*] "becauſe the Body would have it ſo; ſaying, that was "yielding to the Power: And that I undertake in Oppoſition "to the Author, *That his not ſo yielding, but perſiſting, is Diſſen-* "*ſion*; but our Diſowning [*Excommunicating and Depriving of* "*Liberty, of Marrying, Burying, &c.*] any Perſon for that Cauſe, "is no Breach of the great Goſpel-Charter; This, he ſayes, *I Labour to do with the ſame Arguments* Papiſts *uſe againſt* Proteſtants, *who pretend to no ſuch Power, and that they may be found every-where anſwered in* Proteſtant-*Writings*. A mean Anſwer, but a notable Go-by, in caſe I had ſo expreſt my ſelf, but moſt forgedly does he deliver my words, and tendency of them.

Was this Man choſen for your prime Tool of Controverſie, who can only tell one *big Lye, and then run away*? My Arguments (forſooth) are *Popiſh*, there's Confutation enough: but with whom? Ignorance and Prejudice? An eaſie way to brand Reaſon, and render the cleareſt Truth ſuſpected in a Nation as abhorrent of *Popery* as this we live in; a ſhameful Injuſtice, that *Sectaries* ſhould traduce us with that, which was once their own ſuffering from others. But what if I had us'd any Argument for the True Church, which is employed by the *Papiſt* in Defence of a Falſe one; muſt Truth not be Truth in it ſelf, becauſe Miſapplyed? And ſuppoſe the *Proteſtant* has anſwered the *Papiſt*, Is that any Anſwer to me? How great an Untruth has he told in his Title Page, when he calls his Pamphlet, *A Defence of the Spirit of the Hat, againſt the Spirit of*

Ale-

Alexander; who in four Pages after tells us, *he intends not to medle with the Arguments of it.* But Perhaps he will fault me (for these People are very full of finding Fault, though they mend none in themselves) in that he has referred us to *Protestant Writers*; A Defence boldly begged, but never to be accepted of by me. Does he think I must turn over *Melancthon, Chemnitius, Oecolampadius, Jewell, Whitaker, Reinolds,* and others, for an Answer to the *Spirit of Alexander the Copper-Smith*? After this rate it were far ealier to Answer then Accuse. I am of Opinion, that D. *Stillingfleet's* Adversaries would look upon their Cause as little injured by any bare reference to ancient *Protestant*-Writers, how excellently soever they acquitted themselves at that time of day; Fresh Opposition requires fresh Vindication. If I had been *Popish* the man should have shewn me in what; and when he had done, have soundly confuted it, and not in the midst of his Exclamations against Shifters, give such just occasion to say, thou art the man. I am willing to forgive him at this time; But let him be better instructed of his *Cabal* against the next time, and see if he can learn more Truth, then to call his Libels Answers, whilst they prove themselves Evasions; For Truth will work through all odious Names: And it is not pinning the *Pope* upon our Tail, and crying, *Popery, Popery*, that will confute our Principles; However, till we are better known, it may disrepute our Persons.

But let his base Constructions be considered. Our Reproving Men for going out of the decent Order and happy Unity of the Body, he calls *Requiring Man to set down by our Determination against their Conscience*; And our Disowning that Breach upon persistance, *Excommunication from Burying and Marrying*. They ejected themselves by their Novelties, and we are not ashamed to repute such as *Publicans and Heathens as will not head the Church of Christ*, Mat. 18. Had they Faith? they might have kept it to themselves, and not have disturbed the Church's Peace with their new Practices, indeed Institutions; for what was it [illegible] then to require our not practising of the Hat off in P[illegible], who called pulling it off a *Popish* Tradition, unless men [illegible] not to leave off *Popish* Traditions:

ſo that they, and not we were to blame, as the Sequel will further prove; But I could not paſs by this part of the Diſingenuity of this Libeller.

As the *Libel*, ſo our Diſcourſe will conſiſt, of matter of *Argument*, and matter of *Fact*. I ſhall begin with matter of *Argument*, which ſhall conſiſt of a further Defence of what is aſſerted in my Book, entituled, *The Spirit of Alexander the Copper-Smith revived and rebuked.*

The grand Cauſe of that Diſſenſion which was begun by *Jo. Perrot*, long ſince happily ended among our ſelves, though renewed, divulged and aggravated, for the Strengthening of the hands of our common Enemy, by certain *Perverſe Apoſtates*, as delivered in the *Spirit of the Hat*, and *Defence of the ſame*, they muſt with me grant to be this.

The Quakers *teach that every Man is enlightened with a ſufficient Light to Salvation, And that all Faith in, and Worſhip to God, ought to ſtand upon the Convictions, and in the Leadings thereof; yet we are obliged by their Body unto that, which we have no Motion for, but rather againſt, and upon our Refuſal of ſuch Compliance as they expect, we are diſowned as not of them: So that the Sufficiency, Convictions and Leadings of the Light muſt vail to the Body, and not the Body to the Light; wherefore not the Light, but the Body is become the* Quakers *Rule.* Thus *Tho. Hiks's Con. Dial.* p. 63,64,65. *Spir. Hat*, p. 11,12,13. *Defence* of it, p. 5,6,7. Their Common Aggravations, eſpecially of the two latter are theſe, *That they are denyed Marrying, Burying, Trading, that they are diſtracted, and ſo deprived of all both Eccleſiaſtical and Civil Priviledges.* The Aggravations we ſhall conſider in their place; And firſt to their Objection or Argument, as I have fairly, fully and faithfully laid it down.

'Tis a Truth, and as true, that we urge, both the Univerſality and Sufficiency of the Light to Salvation; and that every Man ought to follow only the Teachings of it about Faith and Worſhip. This is granted on all hands, even by the *Cabal* to credit their preſent Work, and obtain their envious Ends upon us and our Principles; Therefore no part of the Queſtion to be controverted. The matter in difference ſtrictly lies here, that is, by reſolving theſe four following

ing Questions, the Objection will be fully and plainly answered.

1. *Whether Christ has given to his Church, consisting of faithful Believers, and obedient Walkers by the Light or Spirit within, such a Sense, Taste, Relish and Savour of the Nature of Spirits, as upon all Occasions the great Enemy of Christ and his People may take (under never so seeming innocent Appearances and Transformations) to condemn any thing by his Church practised, or innovate any thing by the Church never practised, but condemned, Yea or Nay?*

2. *Whether such a Society, Body or Church, after due Admonition given to any dissenting or innovating Person, may not Lawfully and Christianly deny their Communion in Testimony against that wrong Spirit, such Person or Persons may be acted by?*

3. *Whether such Person or Persons may not hold this granted fundamental Principle of the Light, &c. before recited, in the Understanding, and yet be acted by a wrong Spirit to Divisions, and then plead against the Church, under the Pretence of acting by the* Light *within; and consequently, whether he can, or ought to be judged by any for so doing, because every one ought to act according to the* Light *that is within them?* And lastly,

4. *Whether the Body of the* Quakers, *or their present Opposers be that Church, Yea or Nay?*

The *first* is so evident in the *Affirmative*, That to reject it, is nothing less then to deny Scripture it self. It was the express Promise of Christ, to send the Comforter, *the Spirit of Truth to lead into all Truth*; which the Apostle *John* assures us, was made good, not only to the Disciples, but the then Churches of Christ, to whom he writ these unanswerable Passages, *Ye have an Unction from the Holy One, and* YE SHALL KNOW ALL THINGS. Again, *But the Anointing, which ye have received of him, abideth in you, and you need not that any Man teach you, but as the same Anointing teacheth you of* ALL THINGS, *and is Truth and is no Lye; And even as it hath taught you, ye shall abide in him,* By which it is evident, that the Church of Christ had an Infallible Spirit, by which to discern the Spirit of a *Sheep*, from the Spirit of a *Wolf*, though he came in *Sheeps Cloathing*. This Doctrine

1 *Joh* 2. 20. 27.

Mat. 7.15. and 24. 4. Christ himself taught us, when he said, *Beware of False Prophets, which come to you in Sheeps Cloathing.* Again, *Take heed that no man deceive you; For many shall come in my Name, saying I am Christ, and shall deceive many.* Whence it follows, that there should be *False Prophets*, yet in *Sheeps Cloathing*, which is a deceitful Spirit, acting under refined Appearances; and to compass its Deceit the better, shall palliate it, with the Pretence of being led by the Spirit or *Light* of Christ within: So that as Deceitful Spirits were foretold, the Way to know them was both promised and enjoyed; *My Sheep hear my Voice*, said the great Joh. 10. Shepherd, *and a Stranger will they not hear.* Who is this Stranger? Not always False Doctrine, but a False Spirit, covered with True Doctrine, *They shall come in my Name*, that is, pretending Authority from me, and speaking my Words, not having my Spirit: Christ's Spirit within, is his Voice within, and 'tis that alone gives to discern the Strange Voice, let it come with never such True Words. Had Christ left his Churches destitute of this Touch-Stone, they had been imposed upon by every False Spirit, and his Flock devoured by every Wolf in Sheeps Cloathing. Sheep know Sheep, not only by Sight, but Instinct, and Wolves too; For if Shepherds be of Authority, they tell us, *that if a Wolf be near, though out of Sight, the Sheep will bleat their Antipathy*: So do the Sheep of Christ know each other by the Instinct of that Divine Nature they are mutually Partakers of, and by it do they discern the *Wolf within*, notwithstanding *the Sheep's Cloathing without.* It was for this end they were to have *Salt* in themselves, the Anointing and Spirit in themselves, that they might see, relish and discern thereby, who were so Salted, Anointed and Spirited, which in the ground could never be visibly discerned.

2*ly*. The *second* Question I also take in the *Affirmative*, and for which there is both express Scripture, and Unanswerable Reason. This is seen in the very case of *Alexander the Copper-Smith*, who was denyed and rejected, notwithstanding that he made Profession of Christianity; And there is cause to believe, that the Difference began *from his emulous Spirit's taking Occasion against the Apostles Authority*, and the Power of the Elders

ders in the Church. It was doubtleſs for ſomething not unlike to this, that *Paul* complained of him to *Timothy*, *Alexander the Copper-Smith did me much wrong, of whom be thou ware alſo; for he hath greatly withſtood our Words.* 2 Tim. 4. 14, 15, 16. Which is the very State and Character of the preſent *Apoſtates*, Who pretend with *Alexander*, not to withſtand Truth or Chriſtianity; but a *Lordly Paul*, *Timothy*, *or ſuch like eminent Labourers*: They pretend to own the Churches, but deny ſome of their *Leading Miniſters*. That this was *Alexander's Diſeaſe*, the next Verſe proves; *At my firſt Anſwer no Man ſtood with me, but all Men forſooke me. I pray God it may not be laid to their Charge.* Who was this People but the Church? for of the *Heathen* it could not be ſaid. And what was *Alexander's* aim beſides Ambition? I mean, to diſcredit the Apoſtle, that he might gain the Repute, and bring him down from that Authority God had given him in the Church, that he might uſurp it to himſelf. What did the Apoſtle do in the like caſe? ſhrink? No; Hear him: *For though I ſhould boaſt ſomewhat more of our Authority (which the Lord hath given us for Edification, and not for your Deſtruction) I ſhould not be aſhamed.* 2 Cor. 10 8. But no more of this at preſent. That Chriſt as well gave his Church Power to reject as to try Spirits, is not hard to prove. That notable Paſſage, *Go, tell the Church*, does it to our hand: For if in caſe of private Offence betwixt Brethren, the Church is made abſolute Judge, from whom there is no Appeal in this World; how much more in any the leaſt Caſe that concerns the Nature, Being, Faith and Worſhip of the Church her ſelf? The Judgment Chriſt paſſeth in the matter, is ſufficient to the Reſolution of our Queſtion; *But if he neglect to hear the Church, let him be unto thee as a* Heathen *and a Publican.* Math. 18. 17. This I ſay on the Account of thoſe *Apoſtates*, who pretend to be the Men they ever were; For this Man that works with their Tooles, is upon his own Principle, as much an *Heathen* and a *Publican* as any thing elſe, and tells us to boot, *that it is dangerous to be of any one Party*; Therefore not of the *true Churche's Party*. I omit any particular recital of the Apoſtle *Paul's* frequent & earneſt Dehortations from ſo much *as keeping company with perverſe Diſputers about needleſs Queſtions*, or any that infeſted

infested the Church, and disturbed her Peace and that Practice, in which she was at first setled, with unprofitable Novelties, under what Pretence soever: They that can read, may find in his Epistles enough to this purpose. 'Tis true, They used no corporal Violence, or any civil Power to punish such obstinate Dissenters; nor is that Unchristian Practice so much as any part of the Question: But first, to reprove and admonish, and in case of Persistance, then to disown and reject, which is a part of the Question, and a part of the Scripture too. And indeed it is most reasonable, that as a Civil, so a *Christian* Society should have this Power to preserve it self from the *Taints* & *Infections* of hurtful Spirits, for such tend not to further Knowledge, Increase in Holiness, or Peace, but Strifes and Divisions, Animosities and Rents, Backbitings and Revenge, to the laying waste of God's holy Heritage.

3ly, The *third* Question we also accept in the affirmative. *That men may believe, confess and subscribe to the Truth of the Doctrine of the Universality, Sufficiency, and immediate Teachings of the Light, as to Faith and Worship, and yet be declined from the living Sense, Power and Ordering of it, so as to be acted by a wrong Spirit to Divisions, and notwithstanding plead his Following of the Light within against the Judgment of the Church, who reproves him for so doing.* In short, *that a man may follow a Wrong Spirit when he thinks he follows the Right; and though he ought to follow the Light and Spirit, yet is to be judged when he does not act thereby (though he may think he doth) by such as walk thereby.* In this, the Scriptures of Truth are very positive. The *Jews* owned the Law at what time they rebelled against it, and thought they acted according to Scripture, when by their Traditions they made it of none Effect. There was a certain Generation *that were pure, in their own Eyes,* That is, believed themselves to be of a Right Spirit, whom the holy Ghost reproved for being guided by a Wrong one. It was no other State then this that Christ spoke of, when he said, *If therefore the Light that is in thee be Darkness, how great is that Darkness?* Some doubtless acted by Virtue of this Darkness, not as Darkness, but as Light; Was it therefore Light because they thought so? when it

Prov. 30. 12.

Mat. 6. 22.

it is manifeſt that they were againſt Chriſt, the true Light, as you are now. Or, would the Plea of ſuch an one be ſo valid againſt the Body of a Church walking in the true Light, as to diſengage any from her Judgment? Or, muſt we therefore conclude, that the Light is not a Rule for Men to walk by, becauſe ſome miſtake, or ſwarve from it? Or, that he who calls his dark Imagination, a Motion of Light, is therefore not to be condemned, becauſe it is every Man's Duty to follow the True Light? Shall this Poſition, I ſay, that all Men ought to follow the Light in themſelves, deprive the Church of the Power of Judging that for a dark Imagination, which from the Savour and Senſe of God's Light and Truth, ſhe feels to be ſo; becauſe ſome Perſon or Perſons plead that they therein follow the Light? This opens a Door to all Licentiouſneſs, and furniſheth every *Libertine* with a Plea. What might have been ſaid in this Caſe againſt the ancient *Chriſtians*? Every Man ought to walk in the Spirit, and to be led by the Spirit; Shall therefore any Man's Pretence to be led by the Spirit that is not, ſecure him from the Judgment of thoſe that are really led by the Spirit? Or, ſhall the Judgment of thoſe, who are led by the Spirit, againſt him that pretends to be ſo led, be reputed *Tyranny*, and a going from the Leadings and Judgment of the Spirit, to the Leadings and Judgment of Men? Or, becauſe of granting the Light to be obeyed in all its Leadings? and its Leadings to be waited for in order to Faith and Worſhip; that therefore there is no way left to judge which are in the Wrong of the Two that equally ſay, *they are led by the ſame Light*? For if Men would come to the Salt, Grace, Truth, and faithful Witneſs in themſelves, which only gives to diſcern and favour True Spirits from Falſe ones, they would hereby arrive at certain Knowledge in the Matter; but where People ſtand, they can never diſtinguiſh, becauſe they are from under the Conduct of that Spirit, which alone reveals the deep things of God. In ſhort, as no Man's ſaying *he is in the Right*, ought to conclude him to be in the Right; ſo neither can that hinder that he ſhould not be found out by ſuch as are in the Right Spirit, to be in the Wrong, if in it. He that ſayes *he is ruled by the Scripture* may err, as well as he that ſayes *he is led by the Light*; there-

therefore is he not to be censured? Or is there no certain Way of knowing him to be in the Wrong? It is the Spirit of Truth that opens the Truth of Scripture, much more can it *only* give to reliſh Spirits. Which leads to the *laſt* Queſtion.

Whether the People, called Quakers, *or thoſe few ſtragling Followers of* John Perrot *are this True Church, and acted by this Divine Light and Spirit, yea or nay?* To anſwer this Queſtion I ſhall keep very cloſe to the Conceſſions of theſe preſent *Apoſtates*; For it is not ſo much my Buſineſs at this time to prove us a True Church to them that never had any Relation to us, as againſt thoſe who acknowledge themſelves once to have been of us, but now decline us.

That God ſent forth a Spiritual Miniſtry; that many were gathered by it, and ſetled in the Way of Everlaſting Peace, and called by the World Quakers, the Author of the *Spirit of the Hat* fully confeſſeth, *pag.* 9. That it was then the Church of God, four lines after undeniably prove. *And the Lord did daily add unto the Church, and raiſed up many to go forth in the Power, to preach the Everlaſting Goſpel; whereby the Church multiplyed and increaſed, to the Aſtoniſhment of the Nations.* By this we ſee, it was then the Church in their Opinion without diſpute; I would fain know how it comes now to be no Church? Has Her Refuſing to conform to *John Perrot*'s Innovation of the Hat on in time of publick Prayer unchurched Her? I have hitherto thought, that a *Society*'s going from, or adding to, what it was when truly called a *Church*, was that which only did Unchurch it, and not its continuing as it was; And if this be good Arguing, The People, called *Quakers*, remain ſtill the ſame Church, *but their Adverſaries not the ſame Members.* In ſhort, where the firſt Occaſion of Offence was given, there was the firſt Breach of Unity. Had the Church impoſed upon them, there would be ſome reaſon for varying of her Character, and condemning her as Fallen; But the Innovation being their own, ſhe is not accountable unto them, but they to her, for ſuch unwarrantable Novelties: ſo that the Queſtion is not, Whether the *Quakers* impoſe, but *Whether they did not innovate?* All was well till this Imagination was hatched; *The Spirit of Judgment and Burning had its courſe; Their Veſſells were filled*

with

with Refreſhment, Springs of Life broke out in their Bellies, and Bread of Life dwelt within them; They wanted no good thing, as that Letter of the *Hat* relates. If this may be credited, How comes ſo ſudden a Revolution, that in a Years time, *the Mighty ſhould be fallen, the Stars ceaſed to give their Light, the Poor diſtreſſed, the Young Ones bruiſed, and Conſcience impoſed upon by a Law?* Which wretched Deceit, me-thinks, ſhould be obvious to every impartial Reader. There is no Wiſdom to believe Men ſo inconſtant to their own Apprehenſions, and who of all times in which to prove this great Alteration, ſhould make Choice of that, in which was ſo great a Perſecution, and ſo Noble a Teſtimony born for the Truth. viz. 1662. But the Truth of the matter is this. *John Perrot* (who if he had been as faithful as his Companion, might with him have been hanged at *Rome* (as we have been informed) to his own Comfort, the Truth's Honour, and the Churches Peace) came home as filled with Conceit, as he pretended his Body had been oppreſſed with Sufferings, which kindling ſo great a Love in the Hearts of ſome Tender Friends, as they unwarily became Incouragers of his Ambition in their too high exalting and lamenting his Sufferings, Which having rendered him *Maſter* of their Affections, they moſt of them eaſily became Embracers of his Invention. We had reaſon to believe it had almoſt been impoſſible for him ever to have made one *Proſelyte*, had not the noiſe of his Forreign Tryals diſpoſed the Hearts of ſome affectionate People to receive his Impreſſion; He that will pleaſe to conſider the *improbable Account he vainly gave of his own Sufferings, ſaying, that ſince* Adam's *Day none had ever undergone the like, his ſingular Style; Proverbial Chapters in imitation of* Solomon; *his Toyiſh conceited Rhymes; his Title page of the Wren in the burning Buſh waving her Wings of Contraction,* &c. *his peculiar Subſcription, which was generally* JOHN (*and could not be ſo becauſe there was no more of that Name amongſt us, but becauſe he would be the* JOHN *of* JOHNS) and which is yet more ridiculous, in a Letter to ſeveral grave Women, *your dear* SISTER JOHN, *with his abſurd new fangled bodily Greetings, his moſt Papal Salutations to G. Fox, E. Burroughs, & others* (by them rejected, & himſelf reproved)

Spir. of the Hat. p. 10.

ved) as if he had ſpent his time in Learning all the Superlative Complements of *Rome*: I ſay, he that pleaſes to conſider theſe things, muſt needs think, that the Man had loſt his Guide, and was dangerouſly elevated above the holy Fear of God, and heavenly Life of the Truth; and his Standing being ſoon diſcerned by ſeveral Weighty Friends, he was ſoberly, ſecretly and frequently dealt withall; his Condition repreſented, his Danger ſhewn, and a Station of Safety pointed to him: It was the daily Travel of many, who ſought his Wel-fare, and the Churche's Peace, to bring him to a Sence of his own Condition; But no Argument or Entreaties could prevail, no Sighs or Tears could ſoften him, but reſolved he was for a Sect-Maſter, and his Mark muſt be, the *Hat on in time of Publick Prayer*. That which yet whetted many ſimple Hearts to follow his Example, was with his Sufferings, his Phariſaical Pretences to a higher Diſpenſation, but inſtead of ſhewing them a readier Way to an higher State of Holineſs, he diverted their Minds from the more weighty things of the Law of the Spirit of Life in Chriſt Jeſus, to contend for that rude and unprofitable Practice of the *Hat on in time of publick Prayer*; an Invention to no Edification, but to the great Diſturbance of the Church: Thus began what rent he ſought to make amongſt us. Before this, we were at Peace, our *Sion* proſperous; and thoſe *Apoſtate Adverſaries* allowed us to be God's Church, his choſen People. I appeal now to the whole World of moderate and impartial People, whether we acted herein, unlike *Chriſtian*, ſober and prudent Men? And if any of our publick Enemies, who pretend to own a Church-Authority (ſome of them alſo being Members and Leaders) would not have done the like? Muſt we ſuffer for that which they juſtifie? We rejected a Practice we had no Authority for, neither without, nor within: We ſaw *Who* brought it in, and *What* acted him, with the bent and tendency of it; And it was as much our Duty to withſtand the Entrance of that wich was Wrong, as to continue in the Practice of that which was Right, and ſetled in the Power of God long before among us: We might invert their Plea much more truly; The Light within enjoyned us to diſown them, had we not then ſinned to have declined?

ned? Or, is our Light *Darkneſs*, becauſe they call their Darkneſs *Light*? In ſhort, the *Church* never knew it, when ſo much admired by her preſent Enemies; And becauſe when it came, ſhe rejected it, therefore are they become her Enemies, which proves *Them*, and not the Church, *to be changed*. But ſuppoſing we had nothing of this to our Defence, What is become of the once acknowledged Bleſſed Church, and her Powerful Miniſtry? If we have loſt both, who has found them? If due to any Body, in caſe our *Adverſaries* be in the Right, it muſt be to them: But I know of no *Church*, nor do I hear of any *Miniſtry* they have, nor the *Power* of God manifeſt among them, either for the Building up of themſelves, or the Gathering of others. What! Is the *Church* already returned into the Wilderneſs? and is the *Power* loſt, which they acknowledge, was once amongſt us, and to God's Eternal Praiſe, we daily witneſs in City and Country to attend our Travels? But as they were not of God in their Diſſenſions; ſo neither have they ſtood. We ſuffer as we did; The World loves them more then it did; They are Friends, but both Enemies to us. Their *Sect-Maſter* returned with the Dog to the Vomit, to *Swearing, Fighting, fine Cloathes, Cap and Knee to Men, who could ſit on his B——with his Hat on his Head, when he prayed to the moſt high God. Some of his Followers run into Looſeneſs and Rantiſm; others into Enmity and Earthly-Mindedneſs; but far the more conſiderable returned to their firſt Love and Workes, whom God hath ſince frequently bleſt with his heavenly Preſence, and ſealed to them the Comfort of the holy Communion of the Brethren.*

To ſum up what we have been ſaying. *Firſt*, The True Church of Chriſt, by the Gift of the holy Spirit, from Chriſt, the Head, is enabled to try, ſavour and reliſh Wrong Spirits under never ſuch Right Appearances, as that, without which ſhe could never be preſerved *from the Wolves that are in Sheep's Cloathing, nor the Deceivers that come with Chriſt's Words out of Chriſt's Power and Life. Secondly*, That this Church hath as well Power to reject the falſe Spirit, as to try it. *Thirdly*, That men may be in the Words and not the Spirit of Truth; that notwithſtanding it is the Duty of all Men, to act by the Light and Spirit within, that hinders not, that ſuch as walk not ac-

cording to the Light within, though they may pretend to do it, ſhould be known and judged of them that really do ſo. *Fourthly*, That we were this True Church of God by our *Apoſtate Adverſaries* own Confeſſion: And we have proved, *that not we, but our Adverſaries have altered (ſince the time that large Confeſſion mentions) by giving the Offence, and making the firſt Breach of Unity*, notwithſtanding the many *Chriſtian* Courſes that were taken to reſtore them, and preſerve Concord among Brethren: Therefore our Judgment of them is not that of a *Dark, Dead Body*, but a Living, Spiritual Society, and in the Gift, Diſcerning and Authority of God's holy and unerring Spirit, which they acknowledge we once had, and cannot prove, when, and by what we loſt it. And bleſſed be the Lord God of Heaven and Earth, *his Living Power is with us, he owns our Miniſtry and Fellowſhip in the Hearts of Thouſands, yea Ten Thouſands have bowed to the Righteouſneſs of his Scepter, ſince the day that perverſe* Core *firſt troubled our* Iſrael. *No Tryals have ſcattered us, nor Sufferings worn us out; but, to the Honour of the bleſſed Name of the Lord, we have been by it kept to this day, whoſe Goodneſs renews with the Morning, and whoſe Mercies endures forever. Bleſſed are they that fear him, ſuch will he always keep in perfect Peace.*

But the Author of the *Spirit of the Hat*, and his Tyrannical and Hypocritical Defender in his *Libel*, called, *Tyranny and Hypocriſie Detected*, cry out, This is *arrant Popery*. But I will tell ſuch Licentious Spirits, That it is plainly Scriptural; What if a Falſe Church aſſume the Priviledge of a True one, does that make the True Church a Falſe one, for pleading that Priviledge? The *Papiſts* ſay, God ought to be worſhipped; muſt we not therefore worſhip him, becauſe they ſay ſo? 'Tis juſt as good as to ſay, That becauſe one Man cheatingly calls himſelf by another Man's Name, therefore that other Man muſt renounce his own Name. Prove Diſcerning, and Judgment by the Holy Ghoſt in any Body, or Society, to be the Mark of a Falſe Church, and ye do your Buſineſs, otherwiſe you muſt acknowledge it to be the Priviledge of a True Church; but deny

Tyran. Detect. p. 5, 23, 24, 25. *Spir. of the Hat*, pag. 13, 14.

deny it to be ours, as we do, that it is the Church of *Rome's*. But we have proved out of your own *Pamphlets*, that you acknowledge us to have been the True Church, and in our own Diſcourſe, that we have continued that, which we ever were: And that God's powerful convincing and converting Miniſtry remains amongſt us; Therefore that Priviledge upon their own Principles, does belong to us.

But perhaps they will both endeavour to avoid the *Dint* of theſe convincing Arguments, thus, *We deny not the Body of the People, called* Quakers, *nor as they act in the Light, that they have true Judgment*; *But we complain againſt your* Foxonian *Unity, which conſiſts of certain Miniſters and Elders, which lift up* G. Fox *for a Biſhop, a Pope, and a King, making his Papers Edicts, & then entitle them, the Judgment of the Body; whereas indeed 'tis but the Mind of a Cabal of* Foxonians; *the Leaders are the Men we ſtrike at.* See *Spirit of the Hat*, pag. 11, 12, 13, 14, 15, 16. *Tyran. Defend.*

But ſhould we allow this to be True, as we reject it for a Slander, 'tis granted to us, that the Body of the People, called *Quakers*, is not their Aim, but ſome few particulars that make not up the hundredth part of the Church (and who will in the things objected ſufficiently clear themſelves) ſo that the Judgment of the Body is not denyed, becauſe of the Judgment of ſome few Elders that diſpleaſe them. The Queſtion then will be, whether the Body in all places concerned has given its Judgment againſt that innovating Spirit of *John Perrot*, yea or nay? The Determination of which Queſtion gives a great In-ſight into the preſent Controverſie; In order to which I offer two things to be conſidered. *Firſt*, That in all Places where *Jo. Perrot's* Spirit and Practice made any Appearance through the Churches in this or other Nations, there has been a two-fold Judgment given. 1. That of the Church, in the Fear and Preſence of the Eternal God ſhe worſhips, according to his free Spirit, and that Diſcerning which was given her of him, concerning which, if there be any Scruple, in the publick canvas of this Matter, we can readily produce a multitude of Certificates to verifie it. 2. The Judgment of many conſiderable Perſons againſt themſelves and their own Practice, whoſe Simplicity was betrayed by that

diſſen-

dissentious Spirit. But it so happens, that some of them, of how good Report soever, are now not to be credited, because it crosseth the Humor of these Envious Authors, and their prejudiced Adherents. What Name shall we call this Partiallity by? who praised their Honesty when they espoused the Hat, and now question their Conscience in declaring their Mistake: And such is the Fool-Hardiness and Vanity of this *Socinian Apologizer* in the Defence of the *Hat on in Prayer*, That in a great Marginal Note, he cryes out, *What's become of* John Osgood's *Integrity, that he should put his Name among such Men as these?* As if we had committed all the Infamies prohibited in the first and second Table of God's Law, rather then seasonably given check to the boundless Novelties of an Imaginary Innovatour. This is your *Universalian*, that tells us *how dangerous it is to be of a Party*, who has bestowed a whole *Pamphlet* in Defence of one, built upon no better Foundation *then the irreverent Practice of the Hat on in time of publick Prayer.* But his own Revilings and injustifiable Officiousness have proved it dangerous to be of such a Party indeed.

But why must not the rest be credited? Are they deceived in Returning? Shew it. Was it imposed upon them, as they suggest? Prove it. *John Pennyman*, if he has not lost all Conscience and Memory, can tell them another Story; For as became the People of God, for the Decision of this Controversie, a very great Meeting was desired and appointed, unto which both sorts willingly resorted; So that it was not Imposition, but Choice: In which great and earnest were the Desires and Travels of those who had opposed the Spirit of *John Perrot*, that the Lord himself would please in some signal manner to break forth amongst them, that the Judgment which should pass among them, in order to a Reconciliation, might not be accounted the Judgment of Man, but the Judgment of God. These faithful Cryes entered the Ears of the God of Peace, whose Compassions fail not, That with an high Hand and an out-stretched Arm, he rent through the Meeting, that both Sorts were greatly broken, and humbled before the Lord. In which deep and tender Sense *J. P. J. C.* (though never in the Practice of the Hat) *J. O. J. C. W. P. W. G. G. W.* and

and *John Pennyman* himself, with very many more (not now to be mentioned) in Fear and Trembling, & great Brokenness of Spirit, to the Astonishment of all Beholders, *plainly and fully, testified against the Spirit and Practice of* J. Perrot, *to be out of the Life of Truth, & Unity of the Body.* And who was more Express, Earnest Frequent in the Judging that Spirit [redacted] *Envious Apostatized J. Pennyman?* Did he not say of those [redacted] posed *J. Perrot's* Spirit: *You are more Righteous then we? And if you had not stood we had perisht?* And did not he call that Spirit of *J. Perrot* that led to keep on the Hat in Publick Prayer, THE SPIRIT OF WITCHCRAFT AND OF THE DEVIL, and to that Purpose? And is he not now in Defence of that Spirit? What shall we say then upon his present Distance and Enmity? Hath he not pronounced his own Character and Sentence hereby? What heed is to be given to such a Changeable Self-Contradicting Person? Now that the Government of our Christian Body should be called *Tyranny*, and the Confessions of these Men *Hypocrisy*, tell me, thou, that art my impartial *Reader*, what sort of Conscience our present Enemies have, thus to treat both the one and the other: How evident is it, that these great Enemies of Imposition would have been the Task-Masters themselves, who are Insolent and Uncharitable enough to censure these Men in pulling off their Hats again, to be guilty of *Hypocrisie*, who in Fear to God, and the Sense of his Spirit, condemned the keeping of it on. Deceit! Oh, how unworthily have they dealt with us? and how ill an Use have they made of all wholsom Counsel to reclaim them? That little Yielding, that our Friends at first shewed to re-gain them, they made use of to confirm them; and their Obstinacy leading us to more Severity, like Bastard Children, they run away with open mouth, *bauling into the very Ears of some Envious and Busie-body Professors, Imposition, Popery, Tyranny, Arbitrary Government*; and these are become Theames for such prejudiced Persons as this *Adversary*, to declaim against the poor *Quakers* upon. Where it may not be unseasonably observed; *That if we should as ill bestow our time in gathering up all the Villanous and Impious Miscarriages of many professed Members of the several Religious Ways within this Kingdom, I doubt not but we might cut them out more Work then they*

The

would be willing to have. Had we thus begun with them, how Condemnable would they have thought it? But it having been their Practice towards us, we must not chide them for Injustice, lest we be reputed Railers; For so big is the Beam in their own Eyes, that the Vilest Abuses against us pass for Innocent and Justifiable things with them.

The *second* thing I offer in order to a full Determination, is this; That either the whole Church, or that part of it which never was concerned in these Debates, particularly the *North of* England, *remot from us, yet consisting of a very great Part of the Body of our Friends, both in Number and Solidity, and who have never varyed from their first Station,* upon any general Proposal the present *Hat-Men* shall make for the Demand of their Judgment, provided it may be conclusive with them, (at least so far as to clear Particulars from that high Charge of *Tyranny* and *Hypocrisie*) will, we do believe, *freely declare themselves, according to that Sense and Understanding they shall receive of the Mind of Christ therein,* from him alone, who is the Leader and Shepherd of his People. If none of all this will do, let them take their course, and furnish these *Ishmaelites* and Uncircumcised *Philistians* with all they can, to our Trouble, God will bring us through it all; And for that Dishonour, they have hereby brought on the Way and People of the Lord in general, by putting their pretended Exceptions against some few Particulars into the hands of those Men (who do not so much study the Disgrace of a few publick Labourers, as the Overthrow of the whole People and Way (improving all they can scrape, how much soever interlined with Falshood, to that very end) will God, the Righteous and Terrible Judge of Heaven and Earth, require an Account; *and Wo, Sorrow and Eternal Perplexity will be the swift Recompence of your Treacherous Doings,* unless you find a place for *Repentance,* and can yet wipe away all these Scores by true *Contrition.*

Some

Some further Ground of our Satisfaction in Proceeding againſt *keeping on the Hat in time of publick Prayer*; eſpecially, as we are now concern'd with theſe ſort of *Apoſtate Adverſaries*: which is not to diſpute, but further to declare our Belief, and the Reaſon of our Practice in the Matter, and ſo leave all with the Lord.

I. AS Man conſiſts of Soul and Body, and as the Body is a kind of Form to the Soul, ſo whilſt Body and Soul remain unſeparated, there will and muſt be ſome Form ſuited to the Body, whereby to expreſs the publick, Spiritual Worſhip performed by the Soul: ſuch are *Places*, *Words* and *Geſtures*; and in the Performance of ſuch Worſhip the Body can no more be exempted from ſome Form or Expreſſion, then can the Soul in its inward and ſpiritual Station. To deny this, is to denote a Man void of Senſe and Reaſon; ſo that though we grant the outward & inward Coming of Chriſt, to have abrogated ſuch Types and Figures as foreſhewed a further Glory, yet Tokens and Demonſtrations of preſent inward Reverence & Divine Honour to God in publick Performance of Worſhip, not only we never denyed, but do affirm them to be as adequate or proper to the Body, as are the Reverence and Honour to the Soul.

II. It hath ſeemed good to the Holy Ghoſt, and to us, in the ſolemn and publick performance of *Prayer* unto the Lord, to pull off our Hats, to expreſs the Unvailing of our Spirits, and that reverent Submiſſion and Supplication, which becomes poor Petitioners to come in, and offer up their Deſires with, to the great King of Glory, and God of the Spirits of all Fleſh;

and God has made it a Token of inward Homage by the Requirings of his own Truth. And it is fit it ſhould be obſerved, that theſe preſent Oppoſers not only acknowledg'd the People, call'd *Quakers*, to be a true Church whilſt in this Practice (which I deny any Church to be that continues in the World's Rudiments) and that they have frequently ſuggeſted us on this Occaſion to be Retainers of; But that they have received heavenly Refreſhment by thoſe *Prayers*, that have been offered up by uncovered Heads: And that God ſhould ſend forth ſuch a Spiritual *Miniſtry*, ſo richly furniſhed, and rarely qualified, by the Divine Power and Wiſdom of God a few years before, as the *Author of the Hat* confeſſeth, and that in their Performance of Worſhip to God, they ſhould be Worldly, and vainly Ceremonious, can be no wayes conſiſtent. And I do here appeal to all ſober Perſons, if after ſo large a Teſtimony, given to the People, called *Quakers*, as a true Church, and her Miniſtry and Worſhip as powerful and pure, before ever this Imagination came forth, it could be any thing ſolid, ſeaſonable or edifying to introduce or trouble the Church with that Practice, which they acknowledge She was Bleſt, and Proſperous without.

III. But again, It denotes and ſignifies the Difference that is between Worſhip to God, and Miniſtry to Man; there is not equal Homage, indeed none at all in declaring God's Will to Man, but the other is all matter of pure Homage, and to diſcover this Difference by ſome due and ſuitable Poſture, is ſo far from being unlawful, that the contrary is very condemnable.

IV. It is never to be thought reaſonable by People not out of their Senſes, at leaſt upon our *Adverſaries* Principles, that a Man ſhould be moved to Pray, and yet in that Motion not moved to ſhew it. What! would they have a Man, when he is moved to pray, wait for another Motion to be led to diſcover it? But above all the reſt, how do they that ſtand with their Hats on, teſtifie their Unity with him, that prayes (as they confeſs a Man may by the Spirit of the Lord) with his Hat off? I ſay, what greater

greater Token do they give of their Joyning with such Prayers, then the *Publican* or *Pharisee*, who by that very Posture testifie their Dislike. But yet further, suppose a *Hat-Man* be moved to Pray with his Hat off, as they confess he may, what becomes of the rest of that Opinion in the Meeting? If they pull it off meerly as having Unity with his Prayer, then they are gone; for that is our Ground, who say, that Soul and Body, Prayer and Gesture must go together. If they say, it is upon them not to pull it off, Two things will follow; *First*, The Spirit of the Lord moveth People in the same Meeting, at the same instant of time, and in one and the same Duty, unto two Contrary things. *2dly*, That they may have Unity with the Prayer, and not with the Gesture; with one Motion, and not the other. That they have Unity with the Prayer, and give, and wrap up their Spirits in the present sense that's stirring in the Assembly, with his that is the Mouth, without an extraordinary Impulse to pray with him in their own Spirits; yet require such a Motion to Joyn with the Gesture: so that they can pray with the Man moved, but not pull off their Hat with the Man so moved. The Confusion, Contradiction and Absurdity of this Imagination ought forever to Justifie the *Quakers* Seasonable, Solid and *Christian* Proceedings against the Introducers and Abettors of it; for a Contradiction in Gesture, when Gesture stands upon Motion, is (proportionably) as real a Resistance against the Spirit, and committing of Disorder in *Christian* Assemblies, as in Matter of Doctrine, or any other essential part of Worship.

V. The generality of the Friends in the Nation renounced it; where I cannot but take an Oportunity to defend a Passage in a private Letter writ by me, upon the Entreaty of one of *John Perrot*'s Disciples, in much Kindness, to satisfie and reclaim him, and cited by the envious *Author* of *Tyranny and Hypocrisie Detected*, pag. 25.

W. P. saith that God hath given greater Judgment to his Church, then to the individual Members of it, is a true Position, and the Church of *Rome* errs not

How came this Letter into this Socinian's *hand? Doth not this*

this prove a Cabal? *and that* Quondam Quakers, *now Apoſtates, are their Spies? was this my Reward for a loving and curteous Letter, which kindly invited him to my Houſe, for further Satisfaction? Treacherous Perſon! to give it up into proclaimed Enemies Hands (ſuch Baſeneſs is like an* Apoſtate) *and not to grapple with one part of its Strength, ſo diſingenuous an* Adverſary.

not in that, but in accounting themſelves a True Church: Theſe are not my very words; a Diſingenuity, if I am not miſtaken this *Author* wrote once almoſt a whole Book againſt; however, I abide by the Paſſage: For if Chriſt bid individuals tell the *Church*, & yet the *Church* has no more *Diſcerning* or *Judgment* then they had in themſelves before ſuch Appeal, & which can't be better'd by it, away with *Reaſon*: If in the multitude of Counſellors there be ſafety, reſpecting Worldly Matters, why not reſpecting Spiritual Matters? ſuppoſing, as we ever did, that Gods Power, Spirit & Preſence preſide in any ſuch Church, Body or Aſſembly. This is more then the Cavil deſerves, but I was willing to expreſs my mind more fully for the Readers Satisfaction.

VI. This Innovation brought with it Diviſion, inſtead of Unity; Confuſion, inſtead of Order; Heart-burnings, inſtead of Love, and diverted the minds of ſome from the more weighty things of God's living and ſpiritual Law.

VII. Had it been never ſo Innocent, it coſt more then it was worth, and their inſiſting ſo much upon it to the Diſturbance of the Church's Concord, was no ſmall Evidence of the Wrongneſs of that Spirit, which introduced and maintained it. This ſhall ſufficiently rebuke and judge, both it and them, that it added nothing to Life and Salvation, nor to the Edification of the Body of Chriſt, *which is the End of every true Motion*; for it carryed neither interiour nor exteriour Homage, Service or Benefit in the leaſt, either to Perſons in their own Particulars, or to the Church in general.

And whereas they frequently have accuſed the Body of our Friends, which ſtill remains, as they once confeſt, the Body of Chriſt,

Chriſt, of being guilty of *Popiſh* Cuſtoms, in not being guilty of their Irreverence; and that the Minds of People were not yet inwardly and ſpiritually exerciſed in Worſhip, it is evident, that their new-fangled Practice, Diſſent about it, and continual Defence of it, did more draw out the Minds of ſome People, and exerciſe and perplex them about Poſtures and Geſtures, then ever they were before: ſo that what they falſly charge upon the Church is their own proper Character. Our Friends prudent Stop to this troubleſome and endleſs ſort of Innovation, deſerves none of thoſe *Hard Names* theſe *ſcurrilous Libels* give both them and their Proceedings.

But they object ſomething *G. F.* and my ſelf have writ againſt *Hat-Honour*, as that we ſhould repute it *an Earthly, vain, and mean thing, minded only of Men in the Fall; that if pulling off the Hat were true Honouring or Reſpecting, Vile Perſons would be the moſt Civil; Real Reſpect is a more ſubſtantial Thing, manifeſted by Obedience.* This our *Adverſary* quotes out of *G. F.*'s Book, called, *True Honour among the Jews*; and mine, intituled, *No Croſs, no Crown*; But they forgot to be ſo ingenuous, or on purpoſe would not be ſo juſt, as to tell People, that we writ againſt the *fallen Honour of the Hat to Men.* Becauſe we deny it to Men, muſt we therefore deny it to God? No; *but we therefore deny it to Men, becauſe we give it only to God, as one of thoſe Geſtures, which outwardly diſtinguiſhes Worſhip to God from Miniſtry to Man.* But this is their Drift & Ground of their citing thoſe Paſſages, *that if it be ſo Mean and Earthly a thing, to pull off the Hat to Man, how comes it ſo Eminent a Geſture in Worſhip, and why not eſteemed as earthly and empty a thing in reſpect to Worſhip as Civil Honour?* I think I give the Force of their Objection, and ſhall as eaſily anſwer it. Tyr. & Hyp. Detect. p. 9, 60, 61, 62.

That which gives *Weight* to any *Geſture*, is the *Reaſon* inducing to it, and both the *End* and *Frame* of the Mind in uſing of it. God's Spirit has required this before ever *J. Perrot* was born into ſo much as the Profeſſion of our Living Way, as a Teſtimony againſt the *Ranting Spirit*, that was then very rife in

this

this * Nation, and hath continued it amongst us as a Gospel, Decent, and Reverent Expression, or Token of the *Unvailing* of our Spirits to God in Prayer; Now strip this Gesture, or rather empty it of this solid Reason inducing, and both take away that End, and remove that Frame of Spirit, in which that Gesture is used; and truly we may then very well repute it *a mean and beggarly thing* for the Sons of Men to bluster about. To have it in the Sence it is given to God, they can not. To have it without that Sence, is to have an empty, insignificant Gesture; And should we allow of it, what Distinction could be found to save us from performing that to Man which we do to God? since the Gesture denotes none, neither can (and our *Adversary* denyes a Way to judge the Meanings of an Inward Spirit by) Besides Man's requiring it upon an earnest *Thirst* after Honour, that Posture which we only give to God in his own pure Worship, makes the Doing of it Sinful, if there were nothing else in it; and therefore we deny it to Men, at what time in the Reverence and deep Humility of our Spirits, we give it to God; out of which Sence it is nothing, but in it, acceptable and requisite. We also know that Men in the Fall can give but *Fallen Honour*; and [illegible] Gestures are invented or practised by a Fallen and Earthly Spirit, the Respect they set upon them is not the true Honour and Respect, *but Fallen and Earthly*; In this Sence it is we call it *Fallen, Earthly and Vain.* More Substantial things may be so reputed, as *Prayer*, &c. when not proceeding from a right Ground, much more a Gesture relating to it. Our *Adversaries* do ill, to conclude so general; They should have weighed, that as we can give it to God only in the Restoration out of the fallen Wayes and Worships of Men, so the Use of it in that Estate, must needs render it a Fallen, Mean, Earthly and Empty Thing, as indeed are all their Worships, who stand not in the Power and Spirit of God; much more, when any the like Practice is used to Mortal Man. But they further object a

Passage

* as Dr. Gell. *and a certain Person of worldly Quality, said,* That had not the *Quakers* come, the *Ranters* had overrun the *Nation.*

Paſſage in a Letter to *J. Perrot* from *R. Hubberthorn*. "Then "no ſuch Reaſonings had we had, if ſo be, the *Free* "*Spirit* of the Lord had been minded, which is not to "be limited, neither to the keeping on the Hat, nor "off the Hat in time of Prayer. But what adds this to their Cauſe, in Defence of which they brought it? Who go about to limit the Spirit, and not we, as *R.H.* alſo ſayes, for our Buſineſs is to be limited by the Spirit, and not to limit it, or, to out-run it. I hope, none will infer from thence, that Men ought to keep their *Hats on*; Or, that the ſame Spirit would lead to thoſe contrary Geſtures, as ſay ſome of *J. Perrot's* Followers: For *R.H.* meant nothing leſs; but he was ſure, if they had kept to that free Spirit (that had already limited to, and confirmed the pulling it off) *there would not have been ſuch Reaſonings about keeping of it on, or off*; and why? becauſe they would have felt a Pre-concluſion, which would have ſetled them out of the Reach of the Bondage that Spirit of Deluſion had brought them into: For the Liberty of the Spirit ſtands not in being moved to contrary things, that is *Ranteriſm*; but in being freed from every high Thought, and exalted Imagination, to abide in the Order of the Goſpel. But our *Adverſary*, who can at times, and for his own Ends engage for any Cauſe, tells us in *J. Perrot's* Defence, that he *did not enjoyn the Practice*; *for he left all to the Free, Univerſal Spirit*, pag. 24. But after this, our *Adverſary*, if he would have defended *J. P.* to Purpoſe, he ſhould not have told us, pag. 32, 33. *that* J. Perrot *had received Command againſt it from the Lord God of Heaven and Earth in his Captivity at* Rome, *to teſtify againſt the Cuſtom and Tradition of Taking off the Hat by Men, when they go to pray to God*: And the Truth is, he did at other times call it a *Romiſh Tradition*. But what follows from theſe two Paſſages that ſo greatly juſtle at one another? Does not the firſt imply, that a Man may Lawfully pull off the Hat in Prayer; and the latter expreſly judge it as a Tradition of Men? Either his Command was Falſe, or he was Deceitful in his Anſwer to our Friends; For that a Man may be left to his Liberty, whether he ſhould practiſe the Traditions of Men in the Worſhip of God (upon *J. Perrot's* Pretences to Divine Motion s altogether *Ibid.* p. 24.

in

in Worſhip) is the height of all Contradiction; yet this is the Doctrine of *J. Perrot*, as we have it delivered to us by his *Apologizer*: To give Liberty to pull it off, or put it on, as it was with People to do, and yet that he was commanded of God to teſtifie againſt it poſitively and generally, as a Tradition of Man; As if People might uſe, nay, be moved of God, to perform in his Worſhip any of the Traditions of Men, which God himſelf had given expreſs Sentence againſt. It is not ſhort of *Blaſphemy* it ſelf. And for Our Friends, that is, *G.F. G.W.* and others, which this Man ſayes, owned *J. Perrot's* Motion for *Rome*, and counted him a good Friend, p. 32. They do aver that they denyed that Motion, and never ſo reputed him. However it be, this *Apologiſt*, vowed to our Diſgrace, beſtirs him ſelf not a little in Defence of *J. Perrot* and his Followers, as if *firſt* he loved the Hat on in Time of Prayer, which he denyes in it ſelf; *Secondly*, as if he believed and allowed of Motions, which he both denyes and ſcorns; *Thirdly*, as if he liked a true *Quaker*, and was not ſo much diſpleaſed at the Light, as at Peoples Leaving or Confining it in its Leadings and Requirings; Who by his great Envy to our Perſons, ſhows his Hate to True *Quakers*; and by his baſe Concluſion from the Pretences of both Parties to have been led to a Contrary thing by the Light within, That the Light is a kind of Miſerable, Uncertain Thing; and waiting to be ordered by it, a very Dubious piece of Buſineſs, to the Diſgrace of Chriſt's Light; Reviling then, as well the one Sort as the other, and bringing his Blow well nigh as hard upon the *Hat-Men* as upon us, ſee pag. 23,24,25,71, and ult. In which the Drift of his Buſineſs is to drive People off from the Leadings of the Light, inſtead of Pleading on the behalf of theſe *Apoſtates* being led into that Practice by it, as he vainly doth, p.32,33. Let Diſingenuous *W. Mucklow*, and Furious *J. Pennyman* ſee to what paſs they have brought their Affairs, who under the Pretence of proving the *Quakers* Apoſtacy from the Teachings of the Light, have furniſht a Man with Complaints againſt us, who could ſo little diſſemble his Diſ-like againſt the *Principle* it ſelf, as to conclude *Uncertainty*, *Confuſion* and *Blaſphemy* to attend that very Aſſertion about the Light's Teaching, which

the

the People, called *Quakers*, in the beginning made, and is by this *Adversary* in other places, on these *Apostates* account seemingly pleaded for. Let them glory in this Man's Endeavours, if they will; Their wicked *Hypocrisy* and great *Trachery* are herein manifest beyond what may at this time be said by us: They loved the Motions of the Principle at an odd rate that set a Man to defend them that is an Enemy to them. His Conclusions prove what I said in mine Introduction, that it was against the *True* Quakers *and their ancient confest Principle he chiefly levelled his Scoffs, Nick-Names, Reflections and gross Perversions, and not meerly against us as False* Quakers, *or Persons gone from our first Principle.*

To prove this, behold how, and why he triumphs! *That our Principle admits of no Means whereby to discern one immediate Teaching from another.* Perrot *sayes one thing, and* Fox *another; Who is in the right?* or to that Purpose.

It would have done well if *W. M.* and *J. P.* had answered this Objection, before they furnisht him to plead their Cause and defend them to be in the Right, from those Motions their own *Apologist* denyes any Certainty to; and I may now take Occasion to ask him, why he is so peremptory in his Censures of us to be in the Wrong, who denyes any Certainty of Judgment of either side? How comes he so Certain in Condemning and Justifying? Partial Man! But no greater Evidence can well be given of the Wrongness of *J. Perrot*'s Spirit, then has been already related; viz. *The Disturbance of the Church; The Unprofitableness of the Thing; The Scandalous Laps and Apostasy of himself and several of his Followers, and the Judgment others Zealously past against themselves whose Simplicity had been betrayed.* The Fruits testifie what Spirit it was, though, upon our Adversary's saying That there is no inward Test or Tryal of Spirits, at least implying so much, he contradicts Scripture, and undervalues the Gift of God; For he had as good to say, *That a Wrong Spirit, covered with fair and undeniable Pretences, is not discernable by the Light and Spirit of God within; A Man may be Wrong within, and Right without, have the exact Form, but not the Power of Godliness.* What can try Spirits, but the Spirit? No Writing can tell me a Wrong from a Right Spirit in the

ground, though it may describe good and bad Fruits, and from such Actions Men may by a Writing describe the Right from the Wrong; But what gives to relish, tast or savour a Wrong Spirit in Sheeps Cloathing beside the Heavenly Instinct of the Divine Nature? As People are turned to that they can discern, as saith the Apostle, *The Spiritual Man judgeth all things*, (that is, of right he may) *and is judged of no Man* (that is, not discerningly of the meer Natural Men). And as the Spiritual Man's Discerning is from the Spirit that searcheth out the deep things of God; so is God the Judge and Law giver to his People under this Dispensation. If the Gospel-Fellowship be in Spirit, True *Christians* must have an Inward Tast and Sense of one anothers Spirits; and what gives to savour aright *at the same time gives to relish a Wrong Spirit*. The same *Objection* he makes against the Light may be made against *the Spirit*, (which is but another Name for the same Principle) and I hope, he will not dare to say that any Confusion can follow upon holding that *Men under the Gospel ought to be led by it*: Yet, this granted, suppose Men pretending to be led by the Spirit, to be gone from the Spirit; or that two equally pretending to be guided by it, differ, as *Paul* and *Barnabas* and *Peter*, what should determine? No *Writings* of the Old Testament could, at least without *Meanings*; and the same Difficulty lyes about the Meanings of *Scripture* as about being led by the Spirit. In this Case what shall be done? Surely the Spirit must not be upbraided nor branded: Neither will it follow, *That there is no Judge*; for Christ is the great Judge, appointed of God, the Spiritual great Prophet that speaks from Heaven, and in his own time will give Judgment to the View of all Men. In the mean while he satisfies the Minds of those who are truly led by his Spirit; and Withering, Decay, Murmuring, Complaining, and finally Apostasy will follow upon the Pretenders; as is fulfilled in the present *Indulgers*: This hath been largely argued elsewhere, yet I was not willing to let this Passage of our Enemies pass unconsidered, which indeed is the Strength of his Book, and what the ablest of our *Adversaries* can say against us on this account.

I have proceeded thus far more particularly in Defence of

the

the *Church*, against the *Apostate Adversaries* and their *Apologist*, about the Argument by them made about the *Hat*, and those Discords that issued; In which I hope, I have not exceeded the Bounds of Truth and Moderation.

For the latter *Objection*, which is directed not so much against the *Body* of our Friends, as *a select Number of Ministers and Elders devoted*, as he falsly and scoffingly suggests, *to the Promotion of* G. F's *Authority and Interest*, I can with all Clearness and Sincerity, and that in the Name of many Brethren, give this following Testimony.

G. F. I would have all to know, *seeks not Himself*, but Christ, and as becomes a true Apostle, and Servant of his Lord and Master, Jesus Christ, Early and Late, in Season and out of Season, with incessant Pains and Care (not being Burthensom unto any) endeavours to promote the Work of God in the Earth; and is so *far from Lording it over any*, that he daily serves all for the Truth's sake, thinking no *Labour* too great, nor *Condescension* too mean, whereby he may be Serviceable to any, in what concerns their Eternal Well-fare; and this some of these *Apostates* must needs know. He has approved himself, and still doth among us, to be *a Man of God*, and *a True Prophet of the Lord*; and as such, we do Value him, and the Rage of Men shall not Dis-settle us from our Sense and Regard of him, who seeks not himself, nor his own things, but the Things of God, that Christ, and his Power alone may be exalted in the Hearts of all People, and all Flesh humbled; and for this alone are all publick Labourers of Value with our Friends, and no otherwise Respected or Regarded then in the Lord, which is *not Tyranny*, but *Duty*: Wherefore those Terms, of *Foxonian*, *King George Fox*, *Foxonian Heaven*, G. Fox *and his Party* or *Adherents*, are with many more, Words of Scorn and Abuse; he has no such intended Lordship, nor are we of his Party, but *God's Free-Men*, and True *Christians*, being with him Baptized *by One Spirit into One Body*; the Unity of which these smiting *Apostates* and their abusive *Libeller* can never break.

I ſhall touch upon their Aggravations about not *Marrying*, *Burying*, &c. before I come to thoſe other Reflections made againſt *G. F.* our *Miniſtry*, and *My ſelf*, and all before I end my Share in this Re-joynder.

Firſt, He is pleaſed to ſay, *That we deny them Trading, Marrying, Burying, and all Eccleſiaſtical & Civil Priviledges to thoſe that diſſent from us*. p. 7. Theſe were the Aggravations I before promiſed to obſerve.

But alas! What ſhall we ſay to a Man thus Hardy, and reſolved to be Wicked, that he may render us ſo? Did we ever forbid Men *Trading*, or endeavour to take People off from Trading with them? *J. Pennyman* can ſay no ſuch thing without Lying; for ſeveral have lovingly frequented his Shop, ſince he Enviouſly viſited and diſturbed our Meetings: And how many do we daily trade with, that are not of us, in Love and full Aſſurance of their Honeſty.

For *Marrying*, I referred the Author of the *Spirit of the Hat* to the Apoſtle's Dehortation, *Be ye not Unequally Yoaked together*. It ſeems, if we cannot own Perſons to be of us, that are not of us, we muſt be abuſed. This made the preſent *Apologizer* (if I am not out of my Gueſs) Angry and Enraged with us at firſt. 'Tis not meer *Talking* of Chriſt, and hammering out a few *Notions* in the meer Strength of Man's Will and Wiſdom, that makes a *True Chriſtian*; therefore we could not receive him for our *Sect-Maſter*, that angers him. And for *Marriage*, we cannot have Unity with any in that ſolemn Performance of Marrying, who are acted by a Wrong Spirit, and ſo gone out of the Union of the Body of Friends: We do not deny them that are ſo Married, to be Married at all, as this Enemy would conclude, though to be Married in the Unity we can never own them.

As to our denying of *Burial* unto ſuch *Apoſtates*, my words in the Book, called, *The Spirit of Alexander the Copper-Smith Rebuked*, carry no ſuch unnatural Senſe. Two things I denyed (1.) *That we therefore denyed them a Burial, becauſe we ſhould al-*

always refuſe it as of us, whilſt they continued in that Diſſenting Spirit from us. (2.) *That we Uſurped their Property.* To the firſt, ſayes our Adverſary, *The* (Quakers) *would not ſuffer ſuch to ſtink above Ground, but he ſhould be buried, not among the* Catholicks; *but as* Hereticks *in* Spaine *or* Italy, p. 19.

Behold the Candor of this Interpreter! What a ſtrange Improvement has he made of my Saying? much more reſembling the Carriage of that ſort of *Catholicks* (he likens us to) againſt ſuch pretended *Hereticks*, as the poor *Waldenſes* then, we do in the Caſe of Burial.

I ſay again, That as our Friends intended upon their firſt Purchaſe of a *Burying Place*, that their Dead Bodies ſhould ie together from the People of diſtinct Wayes, which is warranted from *Abraham's Practice* in *Geneſis*; ſo do they not deſire, that ſuch as have been of them, and have afterwards run out, ſhould lie among them, unleſs it be the Deſire of the Deceaſing Parties, or that they declare their Unity with Friends: yet we would not by any means be thought to deny any Perſon whatever a *Buring-Place*, though we could never allow it to them as one of us, ſince that were moſt unnatural. I would fain know, if this *Adverſary* would obſerve no Diſtinction in this Caſe? or what Injury there is done, in making that Difference, *when Dead*, which was obſerved by the deceaſt Party himſelf, *when Alive?* For the *Property* that he ſayes ſome of them have, 'tis true, and was never denyed; but that we uſurpt it, we did and do reject as a Slander: They never deſired their part of the Collection that bought it, nor did we ever refuſe to repay it, but are ready to be quit with them when they will; a Perverſe Apoſtatized Generation! For *Eccleſiaſtical Priviledges*, I know not what he means; and thoſe Scoffs ill become a Man that pretends to Religion: Such Priviledges, as are the peculiar Right of every true Member of Chriſt's Church, it muſt be confeſt, that ſuch Starters aſide from the Primitive Fellowſhip of it, *do deprive themſelves of Church-Priviledges*; we don't. But this, ſayes he, *is more then any beſide the* Papiſt *dare pretend to*; *the* Proteſtant, *or* Church of England *challenges no ſuch Power*, p. 5. But he that has ventured to tell ſo many Falſe Things of us, may dare to beſtow

one

one upon her, especially when it is considered, that he is a *Concealed Person*, and may be *False and Base with Security*. Does not the *Church of England*, both Excommunicate, and stir up the Civil Magistrate against such as dissent from her in meer Circumstances? Does not the long Difference between her and the ancient *Puritans*, *Presbyterians* and *Independents*, *Baptists*, and Us more particularly, sufficiently Disprove that Bold Assertion? But we pretend not to Imitate any; but really act according to that Understanding and Sense which God given us in these things, and in which we commend our selves to him, being herein willing to abide his Judgment.

To the Rest of those Cruelties he makes us guilty of, he doth, with the Author of the *Spirit of the Hat*, charge p. 14, 15. us *with Pulling down, Haling out of our Meetings, and consequently wanted only Power to punish them*; adding, *That my Appeal to God's Witness in all Consciences, for our Vindication, shows me greatly to be lamented, as either Blind or Impudent; That we have also Pusht, Pincht, Kickt and Trod upon Feet and Toes*, sending us to *Francis Chadwell* for Proof thereof.

But, to say nothing of his Ill-Language, my Appeal stands as it did; and as before, so now I will put it between Impartial and Moderate Men, if ever we so used any Conscientious Inquirer, or Opposer? No, nor any else after that manner represented by our *Adversary*; and God will plead our Innocency against him, in the Hour of his Righteous Judgments, he shall not go Uncondemned down to his Grave.

For *Francis Chadwell*, he is a Man of no Conscience, nor Credit, in what relates to us; I my self have known him grosly guilty both of *Lying* and *Tipling*: No frothy Stager is less to be regarded in Religion, then this Man's Witness, *a Light, Scoffing, Taunting, Tumultuous Person*; who after an Hundred Solid Confutations, One of which had been enough to strike an Ingenuous Man to the Heart, has continued to Bawl and Disquiet our Meetings, time after time: His Aim hath been to raise up an Envious and Scoffing Spirit in People against us, Jeering, Laughing, Houting, with such Unseemly Carriages, as wholely unbefit him for a Witness against us; He had

as

as good as confeſs, that he has been Hired by ſome Profeſſors to Diſturb us; and told me, *If I would give him Five Hundred Pounds he would be a* Quaker *too*; yet, this is our *Socinian Adverſary's Serious, Conſcientious Inquirer, or Oppoſer.*

He alſo brings in one *William King*, whom he ſayes, *We Haled out of our Gallery in* Grace-Church *Street, with ſuch Violence, that he hath ſcarce felt the Stairs, but that he hath often felt our Cruel Hands; witneſs* G. Whitehead's *Pinching him in the Arm, at* Jer. Clark's *Houſe; and that We would not ſuffer him a Priſoner among us, though for the ſame Cauſe, and all this for ſome Diſagreement in Judgment.*

I confeſs, I have no great Acquaintance with the Man; but *firſt*, deny that ever he was Haled out of *Grace-Church* Street, or any where elſe; but it may ſo happen, that he offering to keep the Meeting when ended by our Friends, the People preſſing out, and he ſpeaking, might bear him away with a Croud, which hath fallen out to many that have been Speakers, and not Oppoſers: perhaps ſome diſturbed and hindred of Hearing, may on their own Account have ſhoven him, or put him by; what's that to us?

For *G. Whitehead's* Pinching him, it is like the reſt, full of Slander; He is known to be a Man of more Temperance and Command of himſelf, if he had been provoked. 'Tis true, He took him by the Sleeve to turn him to a Looking-Glaſs, that he might behold his Envious and Paſſionate Countenance, as *G. W.* avers, and others preſent: But had it been true, how one Pinch can prove that he had OFTEN felt our Cruel Hands, Unbyaſſed Readers may beſt judge.

That he was a Priſoner is confeſſed; that we Refuſed him to be among us, is denyed: But that we were not in Unity with him, we are not afraid to own. I know not that I ever ſpoak to him but once, and that was in *New-Gate*, being a Priſoner my ſelf; and if he will ſpeak Truth, he can ſay nothing hard of me. For *G. Whitehead's Charging* Henry Pawſon *not to entertain him*, is falſe; For what is it but to ſuggeſt, that we would Refuſe him common Hoſpitality? 'Tis true, that *G. W.* as a Conſcience-bound, warned them of him, as one of the Ancient

Cree-

Creepers into Houſes, Diſaffected to the Brethren, and Prone to Diſcords (as by his frequent Diſturbances in our Meetings is evident) therefore not to entertain him as one in Unity with us; but if he, or any of them want (ſuppoſing firſt their Lawful Endeavours to procure ſufficient Maintenance) I know not one among us, who would not readily Adminiſter to their Neceſſities.

pag 16.17. *But we gave out a Paper againſt* John Pennyman *when he was in Priſon, and would not ſpare that grave, ancient Gentle-Woman* Ann Mud, *who being MOVED to ſpeak a few Words,* T. Matthews *pulled her away by Violence, and that we were the People in former Dayes that vexed, and diſquieted all Sorts of Religious Aſſemblies, and clamoured againſt thoſe as Perſecutors, that obtained their Peace by Thruſting and Carrying us out.*

But I will tell him *firſt*, that our Paper againſt *John Pennyman* was as neceſſary to clear us from that Inſtigation of the *Devil* that led him to give up to burn the Scriptures of Truth, and the Writings of Friends (which were ſome of thoſe Papers) this Apologizer (fitted for all turns of Deceitful Evaſion) calleth *Waſt*, pag. 37. under the Pretence of the Motion of God's Spirit, as for an Innocent Man, in Sight of a Murder, to clear himſelf from being guilty of ſo heinous a Fact. We delighted not at his Impriſonment, for we were wounded by the Cauſe of it; and had great Reaſon to deny that Action, which brought a Reproach upon our Principle and Practice that never belonged to either. God's Spirit hath hitherto lead us to Read, Believe, Obey and Witneſs the Scriptures, and not to tare them, as did our Adverſaryes Orthodox *Elizabeth Brens* (p. 52.) in the height of Rage before mine Eyes; and offer to burn them, as did his ſo much *Commended and Defended John Pennyman.* I perceive, this *Socinian Author* denyes our Teſtimony by his Diſlike of it, and conſequently owns that Wicked Poſition, *that the Spirit of God may lead a Man to burn the Scriptures of God*; againſt which our Teſtimony was mainly directed.

For his *ancient, grave Gentle-Woman* (as he calls her) ſhe hath been ſo Unhappy as through her Exceſs of Affection to *J. Pennyman*, to be a Sharer with him in his perverſe Out-Cryes againſt

us;

us; yet I can ſcarcely think that ſhe will atteſt any ſuch thing: But if it were true, as I believe it to be falſe, it can be no Valid Argument againſt the *Faith, Worſhip or Actions of the Body of the Quakers.* But, why MOVED? me-thinks, here and in *J. P's* Caſe, he hath learned to pronounce *Moved*, as if he believed the Spirit in theſe Dayes uſed any ſuch thing. Is he angry with us for reſiſting *Ann Mud's* MOTION, who himſelf, p. 32, 33, 71. denyes the Certainty of any ſuch thing? but Envy blinds Men. We ſhall alſo grant that we are the Men whom the Eternal God from time to time raiſed to teſtifie againſt the *Hireling Teachers* that took Money for that which was not Bread, but were like Wolves in Sheeps Cloathing, devoured the Flock, and made a Prey of the People; and God hath bleſſed us in that Service, for before a Gathering, there was to be a Scattering: And God made us Inſtrumental to turn People from Darkneſs to Light, from the Power of Satan unto God, *by directing their Minds to the Gift of his Holy Light and Spirit, which diſcovers the Deeds of Darkneſs, convinceth the World of Sin, revealeth the Mind and Will of God, and gives Power to the Creature that believes in it, to obey and do it.*

For this Teſtimony in the Hirelings Synagogues, *did the Falſe* Jew *or* Chriſtian *Hale, Tere, Beat, Bruiſe, Knock down, Stock, Whip, Impriſon*, with many ſuch like Horrid and Inhuman Actions, which became not our *Adverſaries* Intereſt (though an Impartial *Hiſtorian*) to mention: But, have we been no otherwiſe diſturbed? or have we ſo uſed our Diſturbers? Our Faithful Chronicles of the Bloody Tragedies of that Profeſſing Generation will tell future Ages other things. O the Partiality of this *Socinian Apologizer* for our Diſturbers! But to cloſe this. Either our Adverſary condemns our former Teſtimonies againſt the *Prieſts* in their *Steeple-Houſes*, or he does not; if he does, he cannot juſtifie the Senſeleſs Bawlings of Proud and Envious *J. Pennyman, Francis Chadwel* and the like Diſturbers of our Aſſemblies, upon his own Compariſon. If he juſtifies their Diſturbances of us, eſpecially thoſe given by his *Prime and Singular Witneſs F. Chadwel*, with what Face can he cenſure our Serious & Solemn Admonitions, or Reproofs in

the *National Synagogues*. Let it be as it will with him, we expect an higher Judgment, and to that ſhall we gladly yield.

And for thoſe two or three *Stories* of the Wantonneſs & Uncleanneſs of ſome particular Perſons among us, though it is ſpoken to in ſome following Teſtimonies, yet I have thus much to ſay; *T. W's.* Name is Baſely and Falſly uſed by the *Libeller*, though he could not have mentioned it but upon Information from ſome of theſe Defaming *Apoſtates*, whom God will judge, for endeavouring to Murder the Reputation of an Ancient, Solid, Faithful Labourer in God's Work. Shall *Ifs* and *may be's* conclude Men Guilty? It is not the firſt Miſtake *W. M.* if he be their Informer, hath committed, whoſe Jealous Surmiſing Soul can ſcarce do any thing elſe in Caſes relating unto us, as I have experienced: His *Worth* is lighter to the Man, his Name is brought in to ſlander, then the Chaff to the Wheat.

For *the Two Young Women*, concerning whom *M. T's.* Information is cited, they were examined; Childiſh, Toyiſh, and Unſeemly Carriages were with much Contrition confeſt: but for any ſuch groſs Wickedneſs, as was and is ſuggeſted by theſe Men, they ſaid it was falſe, if there was a God in Heaven. For *M. T.* we ſhall ſay no more till we have a more expreſs Account of his Concernment in that *Libel*, or Information mentioned therein: We ſee no Name to it, and might as well ſuſpect that with other things, however, our Friends behaved themſelves in that Matter as became God's People to do.

pag. 51.

For *T. M.* One *Story* is cleared by the Woman's Teſtimony; and *W. M's.* Malice diſcovered. For his common Uncleanneſs under Pretence of Phyſick, &c. We know not how to allow it for Truth, as expreſt: But this is certain, that he has been ſeveral Years ſince dealt withal by our Friends, and in particular by a *Phyſician* about it; and what there was

any

any just Ground to Condemn him for, he was judged, his other Unwatchful Carriages denyed, and his Converſation turned from by our Friends. pag. 50.

Laſtly, Suppoſe theſe Enemies of God, and his Work, and People, could Say and Prove Ten Times as much; ſhall thoſe Miſcarriages bring many Thouſands of People out of Requeſt, and go for an utter Blaſt upon their Faith, or Way? Vain Men! Should we tell the Stories of the Abominable Practices of both ſuch *Apoſtates*, and ſome Envious *Profeſſors*; what of Sin could we not find ſeveral that have profeſt their Way guilty of? But we will make no *Muſick* for the *Atheiſt*. Has not every Miſcarriage, as Known, been Reproved? Yes; Every Unfruitful Work of Darkneſs, as by the Light within, when known only to the Party Offending, ſo by the Light in our Friends, as a Church, when known to them. Is not this Goſpel-Order? Or muſt ſome raw Slips of Unwatchful Perſons Antichriſt our whole Society?

Reader, Theſe Things and Perſons objected, have been ſeveral Years ſince examined; who were Innocent, Acquitted; and who were Guilty, Condemned, according to the Righteous Law of God: And upon this old Condemned Stuff, it is our Enemies feed, with this they Arm themſelves againſt us, and upon this Quagmire, as their beſt Foundation, they ſtand. In ſhort, They have been *Falſe* to God, *Abuſive* to his People, *Hurtful* to the Moderate, and *baſely Treacherous* to their Ancient Friends. If being Baſe to God and Men can render Men *Chriſtian*, then they deſerve to be ſo accounted of: But till *Religion* cometh to be read Backwards, let them go for Enemies to *Chriſtianity*, and Murderers of Natural Affection.

To conclude, Our *Miniſtry* is of God; it ſtands in the Power of the Living Spiritual Gift of God, to teſtifie againſt all Ungodlineſs: And if any Particular has ever ſlipt, and brought Diſhonour to the Truth, ſuch hath been Reproved in Righteouſneſs, and only Received upon Unfeigned Repentance; which is God's Way. But to Publiſh, Proclaim and Aggravate Miſcarriages of Any to the World, who profeſs

Religion, committed many years ago, Examin'd, Judg'd, and they Forgiven, upon Repentance, by the Lord, and therefore Received again by us; and all this done with Design to Blaſt our Credit, Diſgrace the Way we profeſs (though they were no way concerned to meddle or interpoſe) To do all this, I ſay, is not to be acted by the Spirit of God, but That, of an Accurſed *Ham*, and Treacherous *Judas*; and the Lord will avenge our Cauſe, we doubt not, in due time.

But an Hainous *Blaſphemy* is laid to the Memory of *Joſiah Coale*, by this Angry Agent, in behalf of theſe *Apoſtates*; and that is, a Paſſage in a Letter writ anciently by him, in his Life-time to *G. Fox*, viz.

pag. 19.

That G. F. *was the Father of many Nations.*

But what *Blaſphemy* is in this? Is it any more then to ſay, That by him, as an Inſtrument in the Hand of God, People of many Nations have been by him begotten to God? Was not *Paul* a Father of many Nations, who begot the *Corinthians*, that were *Greeks*, and the *Romans*, that were *Latins*? But further.

Whoſe Life hath reached through us thy Children, even to the Iſles afar off, to the begetting of many again unto a lively Hope, for which Generations to come ſhall call thee Bleſſed.

Very well; And what *Blaſphemy* lodges in theſe Words? Is not that which is the Life of one Good Man the Life of another? Were not the *Chriſtians* of old by One Spirit baptized into One Body? What Life *G. F.* had was from Chriſt Jeſus, and it was no other Life *J. Coale* writ of: And I hope, *The Life of Chriſt is one in All*; and who can limit it? And *Joſiah Coale*, with others, were Children in the Senſe afore-mentioned; and that Life through thoſe Children, by him (inſtrumentally) begotten, did reach to thoſe *Iſles* afar off, unto which he and others went to preach the Everlaſting Goſpel. *Paul* reached to the Churches, though afar off, 2 *Cor.* 13. 10. He was Preſent in Spirit, though Abſent in Body; for, *I verily, as Abſent in Body*, BUT PRESENT IN SPIRIT, *have judged already, as though I were preſent* —— *In the Name of our Lord Jeſus Chriſt, when ye are gathered, and* MY SPIRIT *in the Power of the Lord Jeſus Chriſt, caſt forth* (and taken in too upon Repentance, without going

going to the *Lord Major* and *Aldermen*) 1 *Cor.* 5. 3, 4. His Life and Hope was through *Timothy*, *Titus*, and others, extended unto many. And why ſhall not Generations to come *call an* Apoſtle *Bleſſed*; and bleſs the Name of the Lord for him, reſpecting the Benefit any ſuch one might be in God's Power to a People? Is not the Memory of the Juſt Bleſſed? *Prov.* 10. 7. And did not the Lord by his Prophet ſay of *Iſrael* his People, *I will make thee an Eternal Excellency, and the Joy of many Generations?* Iſa. 60. 57. What if *J. Coale* had ſo ſpoak of *G. F.* and God's *Iſrael* now? Would it have been *Blaſphemy*? But theſe Err, not knowing the Scriptures, nor the Power of God, like the *Jews* of old.

But yet again, *whoſe Being and Habitation is in the Power of the Higheſt.*

And ſo is the Being and Habitation of every Child of God, or elſe he is in the Power of the *Loweſt*, *the God of the World*, *whoſe Habitation is in Darkneſs.* Are we not to turn away from ſuch as ſtand not in the Power of Godlineſs? And did not the Apoſtle go, to turn People from the Power of *Satan* unto the Power of *God*, which is the Power of the Higheſt? And is it notwithſtanding *Blaſphemy* to ſtand in it, or teſtifie of one that doth ſtand in it, that he doth ſo ſtand? Oh the Idle Oppoſition! but great Envy of our Enemies! They ſeek nothing leſs then the Blood of this Upright Man, as the next Words, and their Aggravation of them prove.

In which Thou Ruleſt & Governeſt in Righteouſneſs, and thy Kingdom is eſtabliſht in Peace, and the Increaſe thereof is without End.

Upon this our *Adverſary* takes frequent Occaſion ſcoffingly to call him, *King George*; ſuggeſting him to be ſo vile an *Impoſtor*, as to aſſume unto himſelf *the Compleat and Peculiar Dignity, Dominion and Authority due to Chriſt.* See *Pag.* 53 54, 55. Which *Blaſphemy*, I am of the Mind, our *Adverſary* thinks deſervedly Puniſhable *after the Severeſt Sort of Death.* But he unworthily traduceth that Good Man, and layes the Harmleſs Scripture-Expreſſions of a departed Servant of the Lord, upon the *Tenters* or *Rack*, that he may ſtretch them to his own Vile and Bloody Purpoſes. Hath this Man forgot that there were ever ſuch Paſſages writ, as theſe? *The Good Seed are the Children*

of

of the KINGDOM, Mat. 13. 28. *The* KINGDOM *of God is within*, Luke 17, 20. *The Saints ſhall* JUDGE *the World*, 1 Cor. 6, 2 3. *But ye are a* ROYAL *Prieſthood*, 1 Pet. 9. 2. *And thou* (the Lamb) *haſt made us unto our God* KINGS *and* PRIESTS, *and we ſhall* RAIGN *on the Earth*, Rev. 5. 10. *And I appoint unto you a* KINGDOM, *as my Father hath appointed unto me, that ye may Eat and Drink at my Table in the Kingdom*, *and* JUDGE *on Thrones the Twelve Tribes of* Iſrael, Luke 22. 29, 30. *It is the Father's good Pleaſure to give you a* KINGDOM, Luke 12. 23. *who hath tranſlated us into the* KINGDOM *of his dear Son*, 1 Col. 13. [the Untranſlated therefore Rage] *Wherefore we have received a* KINGDOM *that cannot be ſhaken*, Hebr. 12. 28. [they then had it] *I beheld, and the ſame Horn made War with the Saints, and prevailed againſt them, untill the Ancient of Dayes came, and* JUDGMENT *was given to the* SAINTS *of the Moſt High; and Time came that the* SAINTS POSSESSED THE KINGDOM, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, Dan. 7. 21, 22, 27. By all which it is manifeſt, that it is the Priviledge of every Saint and Child of God to be a *King*, a *Royal Prieſt*, to have a *Kingdom*, and to *Rule, Govern and Raign in Righteouſneſs and Peace without End.* So that *Joſiah Coale*, and every *Heir* and *Co heir with Chriſt*, Rom. 8. 17. doth as well Raign in an Everlaſting Kingdom of Righteouſneſs as *G. F.* doth, or ſhall do; for we have One Faith, One Baptiſm, One Power, One Lord, One Kingdom. Where let it be noted, that by all theſe Titles and Priviledges, we only mean and underſtand, *Dominion over, Not Bodies nor Souls, Not Fleſh nor Blood*; but in the Senſe of the Apoſtle, *Epheſ.* 6. 12. *Principalities and Powers, the Rulers of the Darkneſs of this World, and Spiritual Wickedneſſes in High Places*, which center in the Inviſible, Dark Power of the God of the World, that ſince the Beginning hath drawn and acted Man out of God's Counſel and Power, in which the Kingdom ſtands: *For though we walk in the Fleſh or Body, we do not War after the Fleſh; for the Weapons of our Warfare are not Carnal, but Mighty through God, to the pulling down Strong Holds, caſting down Imaginations, and every high Thing, that exalts it ſelf againſt the Knowledge of God*, 1 Cor. 10. 4, 5. And as our *War* and

Weapons,

Weapons, ſo our *Kingdom* is not Carnal, but Spiritual; not of this World, but that which is without End; and of this we are not aſhamed.

It may not be unſeaſonable to take Notice of that Paſſage in his Book ſo often mentioned, eagerly inſiſted upon, and aggravated to the height of *Ananias's Belying the Holy Ghoſt*, viz That G. Fox, *this Great Prophet* (as he in Abuſe calls him) *ſhould break open and alter the Contents of* John Whitehead's *Letter, which (as he ſaid) was writ in the Name of the Lord, and that to a quite contrary Senſe; making the Letter to judge thoſe that kept the Hat on, whereas* J. W. *therein juſtified both, thoſe that kept it off, or on. Thus*, ſaith our Adverſary, *doth* G. Fox *belye both* John Whitehead *and the Holy Spirit of God, and that knowingly.* He proceeds, *Oh Prodigious Impudence! He that counterfeits any Man's Name in a Matter of any Concernment deſerves to be expoſed on the* PILLARY, AND TO LOSE HIS EARS; HOW MUCH GREATER * PUNISHMENT DOTH HE DESERVE *that Counterfeits both the Name of God and Man, in a Matter of Religious Concern. This*, ſayes he, *is the Courſe that* G. F. *took to make his Injunctions to be obſerved.* p. 19, 20, 21, 29.

* Blood! Blood! thou ſeekeſt. O Envious Man!

But this is the Courſe more truly to make the Impiety of this *Adverſary* more Notorious. For firſt, *G. Fox* never opened his Letter, nor made any Alteration in it at all, that I dare affirm in ſo many Words; much leſs that he belyed the Holy Spirit; and leaſt of all, that he did it willingly. I perceive by his Concluſion, he acknowledges that the Holy Ghoſt as really moved in *J. Whitehead* as in *Peter*, contrary to his own Principle. Any thing will they All grant that they may Slander or Injure us in the Minds of the People. How knows he it was a True Motion? Doth he not deny it may be known? If ſo then, how dare he be ſo poſitive in the Cenſure of *G. Fox*? Will he make the Motion Uncertain, and yet certainly judge *G. F.* for a *Forger*, who was yet Innocent? I leave it to the *Reader*, what to call this part of his Tale. Secondly, *J. Whitehead* gave Power by Letter at that time to the Brethren

Brethren of London, *to supervise and alter it, as they should see convenient*: and no otherwise was *G.F.* concerned in it, then as one assenting with other of our Friends, that according to Power given and their best Understanding, did alter it for the better, and herein did *J. W.* testifie his Unity and Fellowship; *for the Spirits of the Prophets are subject to the Prophets*: So that what was done, was no more then what *J. Whitehead* left Power to do, and which the Scripture justifies. Wherefore *Prodigious Impudence* belongs not to *G.F.* but this hardy *Adversary*; and Prodigious Cruelty, Persecution, if not Murder too, is he guilty of that would have him not only *Pillary'd, and lose his Ears, but his Life too*, or something very near a kin to it. This is confirmed page 33. where he charges us to be *Blasphemers*, and that such ought to Dye by the Law of God in former times; The Consequence is plainer then his *Power* to execute it. *Oh the Mercies! Oh the Forgiveness of these exceeding Meek, Suffering, Bruised Little Ones!* as they would have us think, *But, Oh Deceitful and Blood thirsty Generation!* who have endeavoured what in you lies, to betray with your *Treacherous Kiss of pretended Love to our Souls*, our Faith, Reputations and Lives too, into the Hands of some Bloody-minded *Jews*, who are not of the Circumcision in Spirit, but lust against those that are, that they may be stirred up against us; But God will reckon with you and them too, for these things.

This *Adversary* takes an Occasion to fasten a *Lye* upon a Paper set forth in the Name of the *Quakers*; but he sayes, writ chiefly by *G. F.* and *G. W.* in saying, *That we have paid our Taxes and other Dues more then any People, according to our Abilities. When* (sayes our Adversary) *their Neighbours know all over* England *there are (at least) some Taxes or Assessments, which they have peremptorily refused.* But why must we be branded for *Lyars* because of that Saying, or our *Adversaries* base Aggravation? I do affirm, *That we have been oversest more then any*; and *Paying* those Extream Assessments gives good Ground for *Saying* what we did. But indeed, some *Hat-Spirits* perhaps could not say so; but why? *Because some of them are so leavened into another Spirit, that they almost question the Payment of any*, as M. Boreman, *now called* M. Pennyman, *did.*

pag. 29.

I

I muſt not be plainer, leaſt the *Cabal* further repreſent me one that expoſes Perſons to the Laſh of * Government. Wherein we can pay we do, what ever they come for, and in ſome Caſes wherein we cannot, anſwer their Demands for Chriſt's Peaceable GOSPEL ſake. They commonly Take three times the Value, ſeldom, if ever Retur ning any again; But this our Adverſary calls no *Paying*: Sure I am, it is *Looſing* more then our *Adverſary* dare adventure; for if I miſtake not, be can ſend out all thoſe things rather then ſuffer, though perhaps againſt his Conſcience alſo.

* *But is not this to render us* Obnoxious to the Government? *I abhor that Practice: But Baſe & Self-Ended Spirits are to be humbled, and not think themſelves fit to cry down other Peoples* Religion, *that have by Treachery, Perſecution and Falſeneſs too much reproacht all* Religion; *Let them leave Scribling & Snarling with their Writings &* Repent.

Well, *but*, if we will believe him, *there is ſuch an Arrogant, Imperious and Audacious Paper given forth by* R. Farnſworth, A. Parker, G. Whitehead, J. Coale, J. Whitehead, T. Loe, S. Criſp, T. Green, T. Moon, T. Brigs, and J. Parks, *as he thinks, was ever given forth by Mortals.* A Charge too great, and a Reflection ſo ſharp, that it had need be one of the worſt Papers that was ever writ. Now let us hear what it is. p. 29, 30, 31, 32.

1. *They allow not ſuch to have Dominion in the Church, who exalt themſelves above the Body of Good and Ancient Friends.*

Now, what hateful thing did they deliver in this wholeſome Chriſtian Saying? It ſeems, this Enemy of God, and true Righteouſneſs, would have liked us better, *if Bad Friends had been ſuffered to exerciſe the Dominion over the Body of Good and Ancient Friends.* But he ſtarts out thus, *That by the Body of Good and Ancient Friends is meant* G. Fox *and his Adherents*; which ſort of Interpretation well becomes ſuch a *Caballiſtick Writer*; for after thoſe Allowances, I will miſrender the beſt Cauſe, Pretences or Actions in the World. It is an arrant Falſhood: He was then far from them; Neither had they him in their Eye in doing it, but God's Honour, and the Churches Peace.

2. *That such as are not in Unity with the Ministry and Body, have no Gospel-Authority to be Judges in the Church: And that it is abominable Pride, when any Particular will not yield* TO THE WITNESS OF GOD IN FRIENDS.

But what is the Matter with our *Adversary*? Hath he lost his Wits that he makes this so Criminal? Are any to be Judges in that Church they have no Unity with? and amongst the Ministry they deny, or are at distance from? Strange Contradiction.!

But why is it so Hainous, to call such Proud or Self-willed, *who resist the Witness of God in Friends*? Certainly the Expressions are sound, unless Scripture be defective: He that can see any thing in them, that deserveth such hard Words, as this *Billings-Gate Rhetorician* bestoweth upon us, has better Eyes then I.

3ly, *But they say, That the Church (without Dissenters) has Power to Determine Controversies.*

Very well; and is it not true? Are the Dissenters from the Church part of the Church they dissent from? For Shame! Thou Learned, and talk so Idly? Scripture declares, That God has given the Power of Determination to his Church: All the World knows, That Dissenters are not of that Church they dissent from; therefore the Church without Dissenters, has that Power of Determination.

4ly, and 5ly, *But they add, That such disapproved Ministers, ought to leave off Ministring till they are Reconciled to the Church: And if approved Ministers degenerate to Division, the Church has Authority to deal with them in the same manner; and that no such Persons Writings should be publisht with Consent, &c.*

What of all this? He that can call this *Imperious, Audacious, &c.* can call any thing. To allow, that Dissentious Preachers and Writers are by the Church they dissent from to be approved of in the Course of that Ministry and Writing, is such a *Bedlam, Boundless* Piece of Stuff, that none but one, who thinks it Dangerous to be of any Party, would be the *Author* of such a Wild Expression.

6ly, *But they advise, That such whom the Holy Ghost had made Over-*

Over-seers should not admit of the Weak to that Trust, nor such as seek not the Good of all: which *All* this Disingenuous Wrester interprets, *The great Body of* George Fox *and his Party*; But Men of Wisdom and Moderation will not, I am confident, so spoil the Text with his Comment.

This is the *seventh time* in two pages that *G. Fox* is brought in, as the Explanation of the Word *Body*, who was then close Prisoner at *Scarbrough*, where no Letter was suffered to come to him, *and who never knew of any Paper till some time after its being out.* O the Implacable Envy of these Men! I have hitherto waited for that *Arrogant*, *Imperious* and *Audacious* Passage, which might have raized up our *Adversary's* Choller, and whetted him to this Degree of Scolding; but find no worse then what I have transcribed and justified, this *last* excepted, and I think it justifies it self: such as seek the Good of all are certainly Fit-test. If he dare tell us his Name, and meet me by Day (*at he can post up his Scurrilous Title-Pages on the City Posts, with Flambeux or Links, and a Guard by Night*) I will any where, and in any sober Auditory maintain the Truth of all these Particulars, and their clear Consistency with Scripture and Reason, on whom he has bestowed so many hard Names.

But 'tis to be lamented of his *Cabal*, that he should with his Passion and Hate divulge so much Ignorance, as to cry out, *That* (he thinks) *the* Pope *himself hath never taken such Power as to determine in Matters of this Nature and Manner, but in a general Council.* Poor Man! Brand us he would one way or other: Has he never read the *Council of Trent*, nor considered, among many others, *the Life of* Paul *the 3d?* Is he to be informed of that Controversie long on foot between the *Jesuits and the Doctors of* Sorbon, *and the Followers of* Jansenius? I thought *Councils* had sometimes been as meer Cyphers in *Italy*, as Parliaments are in *France.*

But this Man is as Kind to *Elizabeth Barns*, one of that Back-sliding Spirit, as he represents me else-where Unjust to *M. Boreman* that was; For though she has *Torn the Bible* (calling it in my hearing, the *Pope's* Idol, the *Professors* Idol, and the *Quakers* Idol (an Incredible Thing with p. 52, 53.

J. Faldo and *T. Hicks*) and committed more then a small History of shameful Miscarriages since; yet is he pleased to tell us, *That she, seeing the Ministers exalted themselves, cryed out, while* R. Farnsworth *was preaching*, You have whored from the Lord. *Farnsworth* (sayes our Adversary) *replyed, Thou art a Whore*; but for fear of being too great a *Forger*, he brings it afterwards thus in a Parenthesis, *or the Whore*; *This* Michael Stanclift *called* Unsavory: *For which*, sayes this Secretary, *he was cast out, as calling the Spirit of Truth Unsavory.*

Oh the Wretched Work these People make! Will our *Adversary* justifie her Interruption of *R. F.* in Preaching, who condemned it in us, who did it after a more seasonable and justifiable manner a little before? Yes, that he will. But does he think *R. F*'s Reply Unsavory, and not *E. Barns* Out-cry, who only returned her own Word to herself? Yes, that he will. Strange! But does he take *E. Barns* word, *Whore*, in a spiritual Sense, as Degenerating; and will he seem to understand *R. F*'s word, *Whore*, only in a *Common* and *Proper Acceptation, as a Dishoneſt Woman?* Yes, that he will. Well, but was it *Unsavory* so to reply, and not in *E. Barns*, so to interrupt and speak? *Yes, that is was*, implies this present *Apologist*, both of himself and *M. S.* O Monstrous! O Partial! But perhaps *M. S.* apprehended that *R. F.* meant by *Whore*, an Unclean or Dishoneſt Woman in the Sense before-mentioned, and then there might have been some Ground for his Answer; but if *M. S.* took *R. F.* in the sense in which he spoak it, to wit, that *she was gone out of her Habitation* (that is, the Truth) *turned Harlot in Spirit, and so was become Clamorous* (as speaks the Wise Man) and should notwithstanding call that *Unsavory*, it was a Sign, that he had more Unity with that *Unclean, Ranting, and Envious Spirit in* E. B. *then the Friends of Truth, that generally judged her*: And truly in that Case it was time for them to tell that *Angry Old Man* their Mind of him; In which, they did but that, which I dare answer for, before the great and terrible Judge of Heaven and Earth.

Mine

Mine Own Defence from the moſt Conſiderable Reflections, made by this *Libeller* againſt Me.

§. 1. HE is pleaſed both to Jeer and Prophane, upon this Paſſage in the *Spirit of Alexander the Copper-Smith Rebuked*, *We require not Men to practiſe what they are not convinc'd of; but we will be well ſatisfied with any Member's Diſpractice of an Orderly Performance, once Chearfully owned.* p. 11. For this he calls me *a Deep-ſtudied Man*, and the Paſſage, *a Learned Diſtinction. Let the Learned* (ſayes he) *vail to* W. Penn; *but* (as one recalling himſelf) *probably he writ by Revelation.*

But what Anſwer do all theſe words give? O, but 'tis all one; *for two Negatives* (ſayes he) *make an Affirmative in Engliſh.* What, if there be but one, for two I can not find? but he at laſt, like a Dim-ſighted Man, has fumbled out the Matter, as he thinks, to wit, *That we require not Men to leave off to practiſe what they have practiſed*, Cujus Contrarium verum. For ſhame! What! no more Underſtanding, and yet pretend to write Books? Are not my words expreſly otherwiſe? But I ſay again, 'Tis one thing to introduce a Practice not at firſt known, when our *Adverſaries* ſpoak ſuch Glorious Things of our *Faith*, *Worſhip*, *Order* and *Miniſtry*, and require the Conformity of any of the Church to it; and quite another Buſineſs, for any of the Church to diſpractiſe, as a *Romiſh* Tradition, and Tradition of Men, or leave off any orderly Cuſtom God brought his Church firſt forth in, and which all once own'd and were in the Practice of. But I begin to diſpair of making this *Caballiſtick Libeller* any honeſter towards the poor *Quakers*.

§. 2. But the Author of this *Libel* hath ſo little Conſcience,

as

as yet to ſay, *That the* Quakers *allow no Liberty to* Presbyteri-
p. 13. ans, Independents *and* Baptiſts, *becauſe they are not in the Power of Truth:* but ſayes he, W. P. *never wants a Salvo for* George, *let him ſay what he will; he meant it, ſayes* W. P. *not of Outward, but of Inward Liberty, and yet* W. P. *knew it was ſpoken to one who pleaded for Liberty of Conſcience about his Hat.*

But thou *Libeller*, was he a *Presbyterian*, *Independent* or *Baptiſt*? or does this prove that I would defend *G. F. Let him ſay what he will*? Art thou a Man pretending to Truth or Honeſty, that art ſo Untrue and Diſhoneſt to thy Oppoſer? But I know no ſuch thing that it was ſpoken of a *Hat-Man*; this I know from *G. F*'s own Mouth, and what I have frequently heard him ſay on this Subject, "That the Conſcience were within, "and nothing could give it Liberty from the Thraldom of Sin, "but the Power of God within. He thus Diſtinguiſht from the common Uſe of the Word, which is the publick Exercise of Conſcience; ſo that what he meant of the Inward State of the Conſcience to God, *they pervert to the outward Exerciſe of publick Worſhip.* Now, becauſe the *Presbyterian*, *Independent* and *Baptiſt generally deny, that ever the Conſcience can be Free or at Liberty from Sin*, he queried, *What! Liberty to the* Presbyter, *&c.* and anſwered thus, *No Liberty out of the Power of God, Chriſt Jeſus; and ſuch as have Liberty, but not in Chriſt Jeſus, the Power of God, it is in old* Adam, *and are to be turned from.* No Man that is not eaten up with Prejudice, and a *Party* with theſe *Traducers*, can think that *G. F.* ever intended any other Liberty then what was internal, as the Conſcience is. I could deſire that both ſides in this very Inſtance, might be the Meaſure of the Truth, or Diſhoneſty of either; for I am in no one thing of this kind better ſatisfied, *then in the Wilful Abuſe of our Adverſaries, and our own Unblemiſht Innocence.* God will Reward all according to their Works, *Amen.*

§. 3. He tells us, *There was a Complaint againſt me of divers Lyes, Calumnies and Abuſes, committed by me, in my*
pag. 43. *Book, intituled,* The Spirit of Truth, &c. *carried to the* Bull and Mouth, *to the Body of the* Quakers, *then ſit-*

ting

ting there, by half a Score of Citizens and others, but they were not admitted.

Answ. 'Tis true that I writ such a Book, and that they came with such a Complaint; but a *Lye*, a *Calumny* and *Abuse*, that God will Revenge, if not Repented of, to call any part or parcel of it either *Lyes*, *Calumnies* or *Abuses*. *H. Hedworth* was nipt for his Nameless, Scurrilous Letter; Dull and Angry Man! he could never Answer it, therefore strove how he could Defame its Author. Notable Controvertists indeed! first write Books against Persons, and instead of Answering, cry out for Justice, as if I had committed some Enormious Fact in Confuting his *Libel*: But what Non-sense is it for People to come to a Body for Justice, which they so manifestly disown, and these Nameless Authors constantly vilifie? Indeed they are grown so Angry at our *honest and quick Defences*, that some are fallen to Personal Criminations, and others to downright Menacing us with *Judges, Courts of Justices, and Corporal Punishments*; *A Crew of Petulant Disputants and Bloody-minded Adversaries*. Well, but what Reception found they? *G. Whitehead*, sayes he, *told them, He would shew it to* W. Penn, *if they would set their hands to it.* And was not this Reasonable? Should Men Complain and not Subscribe the Complaint? Such *Dark-Lanthorn* Acts become not good Men. *But it was shewn to* Stephen Crisp *also, and left signed in his Hands, who told them, that he had shown it to me, and that I had answered it in Print.* And was not that the best Way, that what came by *Print*, should go by *Print*? They know their *Malice* is ready, and they think their *Wits* are so too; and all know, they have their Presses open: What! must we not defend our selves without being brought upon *Tryals*? Before what *Court* did we endeavour to bring them for beginning with us? The World may by this see, what a Way such Peevish Persons would take to be uncontroled in their Writings, had they so much *Power* as they have *Pride* and *Passion*. But this is not all; For upon my Saying in my *Winding Sheet that* Anabaptists *came to Bull and Mouth to demand Judgment against* W. P. *for* ALL, *being in the Place of* MANY, *and asking, whether they were not well employed*; at which he cryes out in the Strain

of

of ſome Great *Don. What* Penn, *Is this the Cuſtom of* G. Fox's *Court to Jeer the Poor Petitioners?* No, Libeller, 'tis neither *G. Fox's Court* (as thou ſcoffingly calls it) nordid I Jeer; nor were they that came, Petitioners: we neither Scorn nor Bely them, as is falſely charged upon us. And though there were more particulars; yet that the Printers putting *All* inſtead of *Many*, was one of them, is granted; and that I never ſaid, They came with no more: what I did ſay will ſufficiently clear; therefore this *Libeller* hath both ſcorned and bely'd me, and Abus'd and Jeer'd *G. Fox* &c. which indeed is moſt times the Work of a concealed Author. Well, but 'tis for this, he is pleaſed to confer upon me the *Knighthood of the Poſt*, which I thus far accept of, *that I ſtood my Poſt when he ran away*; but be it as it will, his Reeling upon it hath broken his own Head againſt it, whether I would or no. But one Reaſon why he ſo entitules me, is my *Swearing the Truth of what I either know to be Falſe, or do not know to be True.* This, I ſuppoſe, may ſtartle every *Reader* that remembers I am called a *Quaker*, and have writ againſt Swearing: But the Man had a notable Way to come off, in which he is ſingular. 1. *in caſe our Words go for Oaths.* 2ly, *in that our Appealing to God is an Oath*, pag. 49. But before his Charge will reach us, he muſt *firſt* prove, That we ever broke our Words ſo ſolemnly given, as he pretends; and *ſecondly*, That an *Appeal* to any thing is a *Swearing* by that unto which the Appeal is made: But the Man being of late Years turned *Scholler*, may be forgiven his Ignorance in Definitions, as I heartily do his Malice.

§. 4. In page 44. he tells me, *that ſince I love not to be called bare* William, *as the* Quakers *do, but do almoſt beg my due Title of* J. Morſe, *he thinks it be equal that he calls me* Mr. Penn. But I could wiſh he would let us know what to call him, who ſcarcely ſtudies our Deſtruction more, then to conceal himſelf in compaſſing it? I am contented to be called by my Name; but this *ſcornful Libeller*, beſides his Nick-Names, often robbs me of *halfe* of it, and that after this very Paſſage, which ſhews how little heed is to be given to his Words. But becauſe he quotes us a Book to prove my Ambition, I will give the Reader an Account of

See *Plain Dealing*, pag. 7.

the

the matter. Some Letters past betwixt *J. M.* and *J*; on his part he used *Thou and Thee*, conforming himself to that Language to me, which I knew he practised not to other People, I told him *it ill became one as Angry with the* Quakers *as himself to imitate them in Using that Distinction in Language, which he otherwise denyed*, saying, *I loved Foxes should appear in their own Skins.* This is the Substance of that Petition, this present *Adversary* represents me to have made for Titles of Honour against which he knows I have writ, and blamed me for so doing; But what twigs will not such drowning Causes and Defenders catch at, to endeavour to save an irrevocable Life?

§. 5. I am now come to what our *Adversary* takes high Advantage at, as if he had enough to blow us all away at one Breath; *That I should exclaim for Proof of that Passage in the* Spirit of the Hat, *that our Ministry was Vitious and Wanton, and that Strumpets were amongst them. And that* John Pennyman *was willing, as he publickly declared in* Gratious Street, *to answer my Challenge, and that I should come with* J. Osgood, J. Claypole *and* William Brand, *to his House next day for a particular Charge, which* (sayes this Adversary) *he soon drew up and sent to* W. Penn, *to which* (he sayes) *according to my wonted Modesty, I replyed*, That we wondred to see so empty an Account, after so great a Charge publickly exhibited, that before we met about it, we would know if this were all, he intended; for we would not have our Charge by piece-meal. *Thus*, saith this Libeller, *These great Champions evaded, &c.* pag. 48, 58, 59.

To all which *Reader*, take this Faithfull Answer. A Challenge I made to prove that Infamous Charge, and it is as true that *J. Pennyman* made us believe some such thing as is said (to say nothing of his insolent Carriage) But this I boldly affirm, for I have his Letter by me, there was scarce one of these 24. particulars that so much as related to that Infamous Charge, upon which my Challenge was grounded. To accept my Challenge upon one thing, and to offer to answer it with another, shows their own Shortness, and not our Cowardness. What he said to the Purpose, was no more then the Charge it self contained, and

 that

that in a Way of Poſtſcript too; He gave us this general Anſwer, *he could ſay this, and he could ſay that, but he cared not to medle with ſuch dirty Matters.* Is this to Anſwer our Challenge? Unjuſt Men! that in your *Nameleſs Pamphlets* would Rape us of our Reputation, which you have never yet dared to our Faces to Queſtion. God can beſt rejoyn to ſuch Replies, and with him we leave both our Cauſe and Innocency. *Oh, but,* ſayes our Adverſary, *We will come to a Tryal with you before* 12. *Judges, ſix of each ſide, equally diſintereſted, and in caſe we fail of ſuch a Number of Perſons, we are willing in caſe of Difference about them, to refer the Umprage to the Lord Major of* London, *or any Aldermen or Common-Council Men.* But as great *Knaves* as ye would make us, I hope, ye do not think us ſuch *Fools,* as to accept a Challenge from no Body; for ſuch I call an hidden Author: Let us ſee, Who he is, and What he would be at? Can any wiſe Man think, that, if ſuch Infirmities were, this ſcurrilous and *blindfold* Way of uſing us, ought to prevail with us? No, as we deny far the greateſt part of his Stories, eſpecially as aggravated, ſo ſhall we not debaſe our Chriſtian Authority ſo far, as to be accountable to every *Fleering, Scoffing, Buſy-Body Adverſary*; We can Reprove, and Exhort, & Exerciſe Church Diſcipline in the Power of Chriſt Jeſus, without running to twelve Judges. Let theſe Nameleſs and Shameleſs *Adverſaries* firſt go with the Ungodly, Numerous Miſcarriages of their own *Parties,* and make them Judges in that Reſpect: We need none to give us Diſcerning or Judgment; Chriſt has furniſht us already, and doth in all Occaſions. But had theſe things been all true, as repreſented, yet not being Injurious to any of our *Adverſaries,* it no wayes concerneth them to be ſatisfied in our Proceedings; nor are we accountable to them by any Law of God or Man, upon their Envious Requirings. *Runnegades Informations are no Proofs.* Hath any Wronged them, they ſhall be Righted ſo far as we are able; But have any ſlipt, muſt we therefore divulge it? Or are we therefore no Body of Chriſtians? Though the Principle be never ſo perfect, Men are no longer ſo then in Conformity to it. The Ancient Chriſtian Churches had the Spirit of Truth; yet ſome Failers attended ſome of her Members for Want of keeping that

Watch

Watch they ought, muſt the whole Church of Chriſt therefore be defiled or condemned, and the Eminent, and Laborious Servants of God therefore diſcredited? Or ſhould the Apoſtles have gratified the inquiſitive *Jews*, *Heathens* or Backſliders, about any Miſcarriages within themſelves, who were too apt to charge them with far more Vile Practices then any inſtanced in either of theſe two Malitious *Pamphlets*. There is no Church, or Religious Society whatever that thinks it ſelf obliged to inform every Envious Buſy-Body with the Infirmities of any accounted Members, which is, to publiſh it in *Gath*, and tell it in *Aſkalem*; Or the Time, Manner, and Matter of any of her Cenſures, unleſs the Facts themſelves have been notorious, or are Injurious to thoſe without: Let any of them give me an Inſtance to the contrary if they can. It is *Prejudice to Religion* it ſelf to divulge Cenſures beyond the Reach of Offences, ſince it is to divulge the Offence it ſelf; We ſhall therefore give no ſuch *Ill Preſident*, by gratifying the Minds of our Clamorous *Adverſaries*, and ſome Vagabond Treacherous *Quakers*: The Church is neither accountable to her Publick Enemies, nor her Apoſtate and diſowned Friends. *J. Pennyman* and *W. Mucklow*, with the reſt of the *Coriſh* Company firſt cry out of Evils committed; and next, againſt the Order eſtabliſht to prevent or judge them, The one muſt be called, *The Camp defiled*, and the next, *Tyranny* or *Arbitrary Government*. This hath been judged Years ſince, and they now feed upon. In ſhort, The *Libel* is hereby anſwered; What is Right is Defended, and what is Wrong, was long ſince, and in the Order of the Goſpel Condemned: And if this will not ſatisfie, We recommend our Cauſe and Perſons to God, who is haſtening to bring forth that Fatal and Unanſwerable *Argument* of Aſtoniſhing Judgment upon the Inhabitants of the Earth, which will prove us to be the People which God hath gathered by the Power of the Reſurrection of Jeſus Chriſt from the Dead, who is become our Light and Life, the Head of our Body, in whom we ſtand, and for whom we now ſuffer upon the Earth, to whom be Glory and Dominion for ever.

§. 6. But to render me yet further Odious, and as a great Teſtimony for *G. Fox*'s being accounted King of the *Quakers*, and that Lordlineſs we exerciſe, he tells the World, pag. 55. *That* William Penn *did not ſpeak unadviſedly, when he writes of his Memberſhip in the* Quakers *Body. That it is an Honour more deſirable then to be a Companion of Kings.*

Reader, his Wreſting lies here; Whereas I, in the Humility of my Soul preferred, that Living and Spiritual Memberſhip, Almighty God in his Rich Mercy hath given me among this People (*whoſe Portion outwardly hath been Suffering of all ſorts*) abundantly before the viſible Pomp, Grandeur and Pleaſure of being the Companion of Earthly Kings, he turns it *to the being a Companion to King* G. Fox, *as he mockingly calls him*; beſides the Abſurdity which follows ſuch a Conſtruction: For what is it but to ſay, That I prefer my being a Companion of a King, before being the Companion of Kings, and that of ſuch an one too (if he muſt be one) as hath not One to a Thouſand, if to Ten Thouſand, with other Kings; This is to render me *Fooliſh*, and not *Ambitious*. But I never underſtood that *Memberſhip* in any Body was to have a Principality before, eſpecially as I placed the Compariſon. I am perſwaded, if he thought one ſo eaſily obtainable, he would not long decline being of ſome one Party or other, though now upon his preſent Principles, a very Stragler; Every thing and Nothing.

Well, Though what I am is far enough from being either *Prince* or *Prince's Fellow*, in our *Adverſary*'s Senſe; yet I have found ſuch a Station, in which is that *Peace*, which I juſtly prefer *before all Worldly Dominion*.

§. 7. But this *Libeller* angryly proceeds; *For ought I ſee* pag. 56. *W. P. calls all of us that are Married Rogues, our Wives Whores, and our Children Baſtards.* But the Drift of this Scurrilous Conſequence is to bring me and my Relations under theſe hateful Epithetes. This is like a Man, that would tell a Lye of himſelf to faſten an ill thing upon another; But he will not be thought to be without a Reaſon for this

this Unreaſonable Conſequence; *For he will not call her*, ſayes he, *by his, but her Widdow's Name, conſequently, for is a Whore, and her Child a Baſtard.* Such dirty Names become ſo dirty a Pamphlet. I adminiſtred no juſt Occaſion for ſuch *Reflection*: I called her not by that Name to faſten Diſhoneſty upon her; for I never intended any thing ſo groſs, but to denote who ſhe was, being better known in her Singularities by her old, then by her new Name. But if this Man had travelled no further then *Holland* it ſelf, he might have learned, *that Women are ſeldom, if ever, called by their Husbands Name*: *Are their Husbands therefore Rogues, their Wives Whores, and their Children Baſtards?*

But that he may ſtoutly vindicate him, and wrake his Diſpleaſure upon me, he proceeds. *Is it becauſe they were not married by the Law of the Land? that is as ſtrong againſt himſelf; therefore the true Reaſon of his Abuſing them, muſt be their not being married in the Way of the* Quakers.

Anſw. Suppoſe us neither to have been married by the Law of the Land, this Officious *Apologiſt* might have ſaved the Compariſon till I and my Wife had proved our ſelves *as great Bedlams as they ſhewed themſelves at* Merchant-Taylers *Hall, to the great Scandal of Religion, the Trouble of Wiſe and Sober Men, and the Deriſion of the Multitude.* Is that which was once by you improv'd to the Diſgrace of the *Quakers*, now vindicated againſt them? It ſeems it had been ill done in the *Quakers*, *but is very defenſible in* John Pennyman. We are contented with the Diſtinction, and the Apology for it. No Wonder their Books are printed for *Francis Smith* the *Anabaptiſt*, to vend, *who* (as I am informed) *was one of the Orderers of the Diſorderly Feaſt, being ſeen with ſeveral others of that* Sect *that day as buſie among the many Paſties, as he hath been ſince in ſelling their Libels*; who by the way promiſed in my hearing, *Never to get Printed, or Sell any Books that contained Perſonal Reflections*: but Gain with ſuch is Godlineſs. All I can ſay, is, We are not deceived in him. There is a certain Harmony amongſt them, that very well ſuits the Cauſe they promote.

But he ſayes, *I am not ſingular in Judging ſo hardly concerning Perſons not married after our Way*; *For*, ſayes he, *other Foxonians* (a Scoffer) *have done the like in their Writings.*

This

This *Author* will by no means paſs for either *Lyar* or *Reviler*, who, as in other Paſſages, ſo in this, hath proved himſelf both: We deny not thoſe to be *Marriages*, which are not according to our Way, but we ſhould unjuſtifiably differ from the Common Way, *if we did not believe our own to be moſt according to the Example of the Holy Men and Women of old.* We countenance no Clandeſtine Marriages, as we have Reaſon to believe *John Pennyman's* was: for he came not to *Merchant-Taylers Hall to be Married, but to declare he had taken* Mary Boreman *to be his Wife*, whoſe Conſent was only gueſſed at by her Silence; but when, how, and before whom he did it, is known to few, if any: We could ask Queſtions, that would put them very hard to it, but we delight not in medling with ſuch ſtuff. To conclude, We therefore call her his Wife, becauſe he confeſſeth her to be ſuch; but not upon thoſe plain, publick and orderly Proceedings towards God, Relations and Friends, as which are owned and practiſed by us the People of God, called *Quakers.*

But he hath not done with me yet; *for he counts it ſpecial Malice, that I ſo deſcribed* Mary Pennyman *in her Apparel, as if*, ſaith he, W. P. *were as intimate with her, as he is ſaid to be with* Gulielma Mar. *But* M. Pennyman *is better known for an Honeſt Woman, then* W. P. *is for a Man.*

There is little Reaſon that I ſhould believe, that this Man hath Courage enough to queſtion my Honeſty to my Face, who was afraid to put his Name to his Slander. I Envy not *M. Pennyman* her Honeſty, and am very well contented with mine own; however it may be repreſented by mine Enemies, who are too Partial to be Judges, and inſtead of Confuting, can only Revile me, which ſhows no great ſtore of Honeſty in this Slanderer. My Reflection upon *M. Pennyman's* Apparel was Juſt and Righteous; I knockt her own Spirit with her own Weapon. *Were our Miniſters Degenerated becauſe they wore better Cloathes? and was* M. Pennyman *more Regenerated in leaving off her mean ones?* Yes, for ſhe ſayes, *that having come through her Sorrow, the Out-ſide is little to her.* Would not the ſame Excuſe ſerve us? It ſeems it is no hard Matter for her to endure

Richer

Richer Apparel, that is, of her own Back, *but not upon another's*; *Ranterism* is lodged under this Liberty, which leads to what she once judged as unbecoming Truth. But me thinks her higher Attainments might allow her *Equals* and *Betters* to wear Camelit, whilst she wears Silk; they are all, I know, good in their Places; but *Hypocritical, Self-Righteous Pretences are not to pass without Rebuke.* But I cannot imagine, what should induce this *Libeller* to reflect upon my Intimacy with *Gulielma Mar.* and that in such suspected Terms, *as if she were another then the Party he represented me to be married to a little before*; for he presently reflects Dishonesty upon that said Intimacy, telling us at the Tale of it, That *M. P.* is better known for Honesty then I am; as if that Intimacy rendered me as culpable, as if it had happened between *M. Pennyman* and my self. It were well, if he had been so cautious else-where in telling of Lyes, as he is here in speaking the Truth; But do what we can, the Folks of this Man's Strain will make that a Ground of Reflection upon a *Quaker*, which is very allowable in themselves. He tells you above, I was married, and had a Child, and a little below that I WAS SAID *to be* INTIMATE *with G. M.* that is, *with the Person that is my Wife*, as if it were to render a Man suspect to be intimate with one's own Wife. Whether there be most of *Folly* expres't, or *Slander* intended in this way of Writing, let the Moderate *Reader* judge. But because the Reflection as well extends it self to her as to me, I will only say thus much in her Defence, *She needs none*: and to be questioned from so foul a Mouth, is a great Addition to her *Credit*, but his own *Guilt*. His Comparison of her with *M. Pennyman*, that formal Piece of *Hypocrisie*, giveth but such as know both, the better Mean to judge of either; The well known *Innocence*, *Meekness* and *Faithfulness* of the one, more lively setting out the *Deceitfulness*, *Pride* and *Treacherous Apostasy* of the other.

In short; Who would be well spoken of by such that choose *Vertuous Persons* to speak *Evil* of, and *Apostates* to *Command*? But all this, and many more Rude & Defaming Speeches must I and mine expect from this Perverse Generation, who have rewarded us Evil for Good. What Scurrility, Railing, Nick-Names,

Mocks

Mocks and Jeers are vented againſt us, with other Servants of the Lord? But in all theſe things our Eye is to him, for whoſe ſake alone (he is Record) we are become *Marks* for Furious Men to ſhoot their Arrows at; But the Lord is our Pavilion, and his Strength our Fortreſs: He covers our Heads in theſe and all other *Battels* (at what time theſe Creeping *Judaſſes* and Envious *Libellers* lurk and hide) ſo that we are not moved. We recommend our ſelves to his peculiar Care and Providence, that in his Holy Truth we may live, and rather then relaps, for it conſtantly dye, that, whether we Live, or whether we Dye, God may be Magnified in the Earth, and that ſhall be our exceeding great Recompence of Reward.

And for theſe Apoſtates, *who once dipt with us into the ſame Diſh, and fed at the ſame Table, who have taſted of the Word of God, and the Power of the World to come*; but have betrayed the Spirit of Truth to the Spirit of Deluſion in themſelves, and given him & his Motions into the Hands of the Falſe *Chriſtian* of this day, to *Deride and Scorn*, and who have had ſo *little Regard to the Profeſſion*, as to bring it under Reproach, and to the *Common Law of Friendſhip*, as Treacherouſly to divulge the Secrets of ſome of their ancient Acqaintants; and finally, who have endeavoured the Diſgrace and Hazard of the *Lives and Liberties* of ſome of the Servants of God, becauſe of their Faithful Teſtimony againſt their Apoſtaſy; I muſt tell them, and do in the Counſel of God, *Their Bands ſhall be made ſtrong*, and that Eternal Power at which they ſtrike, reigns over their Dark, Dividing Envious Spirit, in the Hearts of that People, they have called by ſo many Scoffing Names; and more then a Mill-ſtone will it be about their Necks, and the Weight of all theſe Wicked and Treacherous Doings, will God bring upon them, in a Day, and an Hour, when they ſhall not be able to eſcape the Rod of his Fury. *Ah! Poor Men! What have ye been doing? Verily, your Damnation ſlumbers not; and the God, whoſe Name you have cauſed to be blaſpheamed amongſt the* Heathen, *will one Day require theſe things at your Hands, and Recompenſe Vengeance in Flames of Fire for all your Hard Speeches and Sinful Contradictions againſt the Holy Spirit of Truth, and thoſe who are led by it.* I am not in any

Rage

Rage, God knows; but *I am grieved for you.* I could wish a Place of Repentance might be found, if the Lord saw good, though I rather fear, your many and grievous Provocations have shut the Door against you: For as *Core* and his Associates were outwardly swallowed up of the Earth; so hath the Earthly, Sensual and Devilish Spirit of the World received you into the Bowels of it, and you are become as really One against our Lord and his Anointed in this Generation, as ever *Pilat*, *Herod*, *Judas* and the *Jews* were combined against Him and His in the Dayes of his Flesh; *Who have strengthened the Hands of the Mocker and Scoffer; greatened the Envy of Professors, and made the Atheist glad.* But may this Lamentable Course your Disobedient, Watching-for-Evil, Slippery Backbiting and Exalted Spirit hath brought you into, with the sad Consequence of being hardened therein, be a perpetual Warning upon the Minds of all, who make Profession of God's Eternal Truth, *that they be not high-minded, but fear*; minding their own Conditions, and their Growth and Increase in the Work of the Lord, that so Love and Unity may be preserved, and all *Watchings for Evil*, *Distrusts*, *Surmisings*, *Emulations*, and whatever makes for Discord or Dis-affection, may be judged out, and the *Sowers* of that Spirit that leads thereunto, turned from, and rebukt in the Power and Authority of God, who is able to keep us and preserve us unto his Heavenly Kingdom, to whom be Everlasting Glory and Dominion, *Amen.*

Now, *The Just shall live by Faith; but if any Man draw back, my Soul shall have no Pleasure in him,* Hebr. 10. 38.

And because Iniquity shall abound, the Love of many shall wax cold. But he that shall endure unto the End, the same shall be saved, Matth. 24. 12, 13.

And THIS GOSPEL *of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the End come.* Verse 14.

William Penn.

Several Teſtimonies

Of Perſons Reflected upon in the *Pamphlet* before anſwered; added in Truth's and their own Defence.

Thomas Brigges's Teſtimony.

WHereas in page 22. thou or ye ſay, *The poor Man was tranſported into ſuch an Angry Zeal, that I told the Oppoſers, It was of the Lord, and they Oppoſed the Mind of the Lord: But the Man was ſo far* (ſay thou or ye) *from knowing the Mind of the Lord in that Matter, that he did not know who the Perſons were of whom he ſpake.*

Anſ. The Mind of the Lord I do know, who am in the Truth and walk in it; and the Teſtimony that I had to bear for the Truth, and God's Power, which thou art out of, in which I did then bear teſtimony in the Bleſſed Power and Preſence of God, that I felt in that *Meeting, That that Marriage was to be permitted among Friends*; and it was permitted among Friends and accompliſh'd.

And whereas thou or ye ſay, *The poor Man was tranſported into ſuch an Angry Zeal, that he knew not who the Perſons were of whom he ſpake.*

Anſ. I was not Tranſported out of Truth, but in the Truth; but thou art Tranſported out of Truth into a Lye, and into the Enmity, and into *Cain's* Way, and into *Core's* Way, and of thy Father the Devil, who is the Father of Lyes: For I have known *Elizabeth Bayly* this Nine or Ten Years, as ſhe can witneſs, and the Man of leſſer years; and I have no Shame upon me of this Matter, but Shame will come upon thee or ye, whatever ye be, that

that are gone from the Truth, and turned from the Truth and Power of God; and the Truth and Power of God, in which I live, is over all False-Accusers and Lyars, and will be your Condemnation who are found in a Lye and False Accusation, who hide your Names in the Dark. This Testimony I do bear against all Lyars. My Name is

Thomas Brigges.

John Whitehead's Testimony.

WHereas the Author of the aforesaid Pamphlet doth charge that Faithful Servant of God *G. F.* with the *Opening and Altering a Letter written by me, against my Consent*; I declare, *That both he and his Author have Malitiously Slandered* G. F. *in that Case*; *for I ordered* W. Kerby *by a Letter, wherein that Letter was Incloſed and* UNSEALED, *to ſhew it to* George Fox, *and the reſt of the Brethren in Town, that he or they might diſpoſe of it as they ſaw a Service for Truth.* And it was written as a Teſtimony againſt that Spirit, which would have brought in the Wearing of the Hat in Prayer, and not to Juſtifie that Unheard of Practice in the Church; for I ever Condemned it in my Heart, and bore my Teſtimony againſt it, knowing the Spirit of the Lord did not lead into it, though I had a Tenderneſs to thoſe who intended well, and had their Simplicity betrayed by the ſubtil Workings of that Spirit of Error, which I witneſſed againſt, and Laboured not in Vain to pluck them as Brands out of the Fire of Contention, that with the Light of Chriſt they might ſee whither they were going; and ſeveral did ſee the Error of their Way, and Returned.

And if any have been ſo bad, as to *Miſ-apply my Words*, and Harden their own Hearts through my Tenderneſs, the Hurt will be their own, and I ſhall be Clear in the Day of God, though now *I am Evilly Requited* by thoſe, who

to their own Hurt give and receive Information againſt me, (*as if I Acted or Lived Wantonly*) like thoſe which ſaid, Come, let us Smite him with the Tongue; Report, and we will Report it: But my Innocency in that Caſe, without further Defence, is my ſufficient Refuge from the Slanderous Tongues of theſe Ungodly Men; And through the Grace of God, whereby I am taught Sobriety and Godlineſs in this World, I can and do ſay, *The Lord forgive them.*

John Whitehead.

Iſaac Penington's Teſtimony.

A brief Account concerning the *Queries* relating to *Keeping on the Hat* in time of publick Prayer, mention'd in a Book, called, *Tyranny and Hypocriſie Detected*, pag. 61.

AFter it pleaſed the Lord to give me a Senſe of his pretious Truth in the Inward Parts, and to turn my Mind thereto, I met with great Oppoſition, both Inward and Outward; and how hard and long my Travel was, God only fully knoweth. Every day the Lord viſited me, and the Enemy was daily tempting me, and I felt the Bitterneſs of his Temptations, and was often ſore wounded through my not underſtanding the Appearances of the Lord, and through Unbelief. God knoweth, I did earneſtly deſire to know the Motions of God's Spirit, from the contrary Movings and Stirrings of the Enemy of my Soul (who moved in the Reaſoning Wiſdom, out of the True and pure Simplicity) but was many times filled with Doubts and Fears, *till the Seaſon of the Service was over, and the Oportunity of keeping out the Enemy was loſt.*

When

When the Buſineſs of the HAT fell out, I being acquainted with ſeveral of them, *and looking upon them as tender to the Lord, and that they did ſcruple it only in Conſcience to him, was perſwaded in my heart, they were to be born with, and thought the poſitive Teſtimony againſt it in others too ſevere, and that a thing of that Nature was not to be contended about, but every one left to their Liberty*; yea, and ſomewhat farther did I go in the Senſe of my Heart, *as if poſſibly the Lord might require ſuch a thing of them.* In this Frame of Spirit did I give forth thoſe *Queries*, not at all intending (*the Lord knows*) *to ſtrengthen that Practice thereby*, but that no tender thing might be hurt, but the Unity of Life kept unviolabe, notwithſtanding ſuch an Outward Difference: But at that time I did not diſcern, that the thing came from the Enemy; nor was I ſenſible, that the Miniſters of the Truth, and ſuch as ſtood in God's Light and Authority, and ſaw the thing coming from the Enemy, with the Evil, Hurt, and Dangerous Conſequences of it to many, yea, and the Grieving the Church of God, I ſay, *I did not then ſee and ſeriouſly conſider, that they were Watchmen, appointed by God, and had Diſcerning given them for the Good of the Body, and that by thoſe* Queries *I did weaken the Teſtimony of God's Spirit through them, as to others, and give Strength thereby to that Spirit, which had prepared and was drawing this Snare over many.* So ſoon as ever the Lord ſhewed me this in the inwards of my Spirit, *I ſmote upon my Thigh, and ſaid, What have I done? and was willing to take Shame upon my ſelf, and to give Glory to the Lord.* How hard it went with me inwardly, none knows: And he that knows how eaſie it is to let in a Snare and Temptation, and to have the inward Eye blinded thereby, will not wonder, nor think too hardly of me; but his Bowels will rather rowl in the Senſe of the Miſery I underwent. God knows, I did not miſtake willingly: Nay, truly, *The Power was upon me when I wrote thoſe* Queries, *but I did not underſtand the Signification thereof, which would rather have led me then* (as it hath ſince) *againſt that Spirit, which brought up that new, Unprofitable and Unſeemly Practice of keeping on the Hat in time of Publick Prayer, in the Aſſemblies of God's People.*

Now, the making uſe of this, againſt the Infallible Teach-

ings

ings of God's Spirit, and the Infallible Way in which he leads his People, is not *Juſt*, *True* and *Equal*. What! *Was I never Infallibly led, becauſe the Enemy once blinded my Eye, and deceived me?* Did not the Apoſtle *Peter* receive the Infallible Spirit, and was not he led thereby? And did he not walk in the infallible Way, *becauſe once he did that which was juſtly to be blamed, and doubtleſs erred in Judgment concerning the Practice?* (Gal. 2. 11.) I do not deſire that Men ſhould judge me Infallible, or hearken to me, as to one Infallible: but this I deſire, that I may alwayes underſtand and follow the Voice and Guidings of God's Holy Spirit, and then I am ſure I ſhall alwayes walk in the *Certain*, *Unerring*, *Infallible Way* (beſides which, indeed, there is no ſafe Way) And I deſire alſo, that others, with Ears and Eyes opened by the Lord, may hear that Living Sound and Teſtimony, which cometh from the Spirit of the Lord, in thoſe whom he ſends; that the Gathering may be to him, and the Walking with him in the Spirit of his Son, in the Light which is Eternal, which ever was, and ever will be Infallible, which is the Path of the Living, in this Day of the Breaking forth of God's Pure Power and Love, in the Hearts of many; Oh Glory, Oh freſh, living Praiſes to his Name forever!

Iſaac Penington.

John

John Crook's Teſtimony.

Having ſeen a Pamphlet, intituled, *Tyranny and Hypocriſie Detected*, in which is printed a Paper of mine, writ by me about Eleaven or Twelve Years ſince, about *Geſtures* and *Poſtures*, *&c.* it is thus in my Heart to write.

MY Deſires and Breathings, from my tender years, have been after the Living God; and ſince I have taſted of his Goodneſs and Mercy, I have had a Love for, and Longing after the Eternal Welfare of all, that in any Meaſure ſought after him in Truth and Righteouſneſs; knowing the Enemy's Devices to be many and various, ſeeking by all Means to devour them; And from a deep Senſe of the ſame I writ the Paper about *Geſtures* and *Poſtures*, *&c.* many years ſince; knowing how buſie the great Enemy of Man's Soul was at that juncture of time to draw out the Minds of ſome, *into the Obſervation and Innovation of Keeping their Hats upon their Heads in the time of Prayer, in the publick Aſſemblies of God's People*, hoping that thoſe Lines at that time might have been Succeſsful to ſtop that *Practice*, in ſome of them at leaſt, and alſo have allayed any thing in any others, which might be of tendency to hinder their Information and Recovery. But it was never in the leaſt in my Heart or Intention, *to Encourage or Strengthen that Spirit and Practice, which my own Judgment and Practice was againſt*; Neither did I intend any other *Liberty* then what was in the Lord, and the *Maintaining Love and Unity* amongſt Brethren. And truly, in theſe various or contrary Practices, *of ſome keeping on their Hats, and others putting off their Hats*, my Heart was affected, deſiring that the Lord would put

put a Stop to whatever tended to Diſcord, *which ſince hath appeared manifeſtly to ariſe from that Spirit, which firſt brought in that Innovation.* Therefore in Good Conſcience I cannot but bear my Teſtimony againſt the Author of this ſcurrilous *Pamphlet*, for endeavouring, not only to faſten ſuch a Senſe and Imputation upon me, but alſo for his Attempt and Induſtry (what in him lies) to render God's People Odious, and his ever-bleſſed Truth Contemptible to the World, and thereby himſelf becomes a *Murderer of Souls, in perverting the Right Way of the Lord; for which the God of Heaven will undoubtedly rebuke, both him and all his Confederates in this wicked Undertaking, and in his time bring them to open Shame, if they Repent not of this their Wickedneſs and Sin.*

For the Epiſtle ſubſcribed by *Edw. Burroughs*, *John Perrot*, and *My Self*, it was writ when we were Priſoners together in *New-Gate*, where *John Perrot* forbore the Wearing his *Hat*, on purpoſe, as we ſuppoſed, to avoid Offence; and alſo, at that time he writ a Paper, which was Satisfactory concerning the Matter of the *Hat*, and had he made it publick at that time, it might have prevented what afterwards befel him: At this very juncture, when there was ſuch a Compliance, and Hopes of his Recovery, *was the fore-mentioned Epiſtle writ.* Now let the Impartial *Reader* judge, whether the *Author* of this *Envious Libel* hath ſhewed either Ingenuity or Humanity, in his recital of the fore-mentioned Papers, to the End for which he hath made them publick.

John Crook.

Solomon

Solomon Eccles's Teſtimony.

FRIENDS,

I Give my Teſtimony for the Lord, and for his bleſſed Truth this Day. *The Lord is amongſt us*; and through the Riches of his Love towards us, hath he made himſelf known unto us by *his Eternal Light*, which ſhines in our Hearts; And *this Light is exceeding pretious* to all that receive it in the Love of it; for it is *Pure* and *Divine*, and to be admired in all that do believe. *The Life is the Light of Men* (Jo. 1. 4.) and to know this, is the excellent Knowledge: And *by believing in this Light and walking in the ſame, We have Fellowſhip one with another* (1 Jo. 1. 7) *and Peace with God through our Lord Jeſus Chriſt*. But ſome are gone out from us, and gone from their own Mercies, and are turned againſt the Truth, yet pretend to follow the Lamb; They would Exclude us, that the World might Affect them. Of this ſort *is John Pennyman*, who hath ſought Occaſion againſt me and *G. F.* and *hath printed, and cauſed to be printed three times againſt me*, that never did him hurt; firſt in *his own Pamphlet*, next the *Baptiſts*, called, *the Spirit of the Hat*, 3ly, the *Tyranny and Hypocriſy detected*: But in this, he hath not done any wayes like a *Servant of the Lord*, as he ſtiles himſelf, nor a *Follower of the Lamb*; for he never came to me in a Brotherly Way, according to Goſpel Order, (*Mat.* 18. 15.) firſt, *in ſecret* by my ſelf, to ſhew me wherein I had done amiſs, if I had done amiſs: Nor was he ſo *Ingenuous* to have ſent *Lodowick Muggleton's* Principles with my Challenge to *Barbadoes*, that People might know the Occaſion of my ſo ſpeaking to *Muggleton*, that wicked *Blaſphemer*, who ſaid, *That the Eternal God died, and left* Moſes *and* Elias *to keep Court in Heaven till he roſe again; and that the Holy Ghoſt and the Spirit died in the Grave: and that God ſent him to Curſe; And that they whom he curſes are curſt to all Eternity, and God cannot revoke it.* But Chriſt ſaith, that with God all things are poſſible, *Mat.* 19. 26.

And now, whereas I am falſely accuſed by *John Pennyman*

the Apostate, who is out of the Bounds of Christianity as aforesaid, or as a Man, a Neighbour, and publisht in Print, as a *Blasphemer*, behind my Back when I was gone beyond the Seas, and he sent his Books and Pamphlets to *Barbadoes* and to *Jamaica* and other places in *America* after me, to raise up Persecution against me; yet this *Pennyman* did never so much as speak to me, before he had published the said Book: And thus he hunts after my Life, as the *Pharisees* did after my Lord; and I know nothing of Reason why this *J. P.* would have Blood, but being gone from the Truth in himself, seeks the Life of me who keep in Truth which he is gone from. Also he hath set the *Baptists* at Work in *Barbadoes*, Blood-thirsty Men, who sought my Life there, who read his *Pamphlet* before hundreds of People, and One of these was *Tho. Hatchman* Baptist Preacher, who is *a Profest Enemy to the Light of Christ Jesus within*, for there was one askt him, *what that was in him which shewed him his Sin*? he said, he did not know; She said, she must know and she would know; he said, *it is the Devil for ought he knew*. And what are these *Baptists* here, which thou hast set at work or given Occasion for it? And what is *Muggleton* but an Adversary of Jesus Christ? who boasted that he *had cursed G. F.* and said, *God nor Christ could not revoke it*, in his Book, entituled, *a Looking Glass for G. Fox*; which neither *J. P* nor the *Spirit of the Hat*, nor *Tyranny and Hypocrisie detected*, takes notice of: but they can swallow down *Muggleton's* Blasphemy, and will not call that *Blasphemy*; therefore I challenged *L. Muggleton*, who curst *G. F.* whom God had blest: And in my Challenge I told him he was not worthy to take *G. Fox's* Name into his Mouth, who was a Prophet of the Lord indeed, and hath been faithful in the Lord's Business from the Beginning, which I and many other faithful Witnesses know to be true. And there were Prophets before the Law, in the Law, and after Christ, and now, according to the Promise of God, which have been persecuted, and spoken Ill against, as thou dost now, and *Muggleton*, who curses them. And farther I said——it was said of *Christ*, he was in the World, and the World was made by him, and the World knew him not (whom *John* said he was not) and this I say, is true, and no Blasphemy (as my words farther concerning *G. F.* were)

were) ſo it may be ſaid of this True Prophet. But what is that I ſaid of him, that may be called *Blaſphemy?* becauſe I ſay, it may be ſaid of *G. F.* a true Prophet, to *Muggleton* that curſes him, and the World knows him not, though he is in the World? but the World knows *J. P.* the World will not hate him; but Chriſt ſaith, *marvel not if the World hate you* (Jo. 15 18.) *for it hated me. I am not of the World, nor you are of the World.* And is not this true *Scripture*? Is this *Blaſphemy*? And doth not the Apoſtle ſay that *ye are not of the World? for if you were of the World, the World would bear you* (1 Jo. 4. 6.) *but becauſe ye are not of the World, therefore they hear you not*? but the World can hear *J. Pennyman* without any Hatred, but hate them that are of Chriſt. *And muſt not all be made like unto the Son of God*? (Heb. 7. 3.) *and made Conformable to his Image*? but if I had ſaid as the Men of God ſaid (viz.) *as Chriſt is, ſo are we in this World* (Joh. 1. 4. 7.) or if I had ſaid, *that He that ſanctifieth and They who are ſanctified they are one* (Heb. 2. 11.) And if I had ſaid, *I live, yet not I, but Chriſt liveth in me* (Gall. 2. 20.) Then would not *J. P.* and the *Baptiſts* and the *Hat-Spirit* and *Tyranny & Hypocriſie detected* have cryed *Blaſphemy, Blaſphemy, Blaſphemous Titles*? for I did not ſay, nor did I ever believe that the World was made by *G. F.* but by Chriſt, who was in the World and the World knew him not. So I ſay, it may be ſaid of *G. F.* the World knows him not though he be in the World, as was ſaid of Chriſt, *he was in the World*, though not of the World, *and the World knew him not.* And he ſaid of his Followers, *ye are not of the World as I am not of the World* (Jo. 17. 16.) And *I have choſen you out of the World*, (Jo. 15. 19.) And this is called *Blaſphemy* by *J. Pennyman* and his Company, who are Haters of Chriſt and Perſecutors of his Members (witneſs the *Baptiſt Preacher* in *Barbadoes*, who ſaid, *That which convinced of Sin was the Devil for ought he knew*, before a Man and his Wife, who were People of good Repute in *Barbadoes.* And ſo People may ſee what Manner of Men theſe are who perſecute both in *Barbadoes* and here in *England*) and call Chriſt's Words *Blaſphemy*; for I did not ſay that *G. Fox* was Chriſt, nor that the World was made by *G. Fox*: but this I do ſtand to, that he & many others are not of the World, but Chriſt hath choſen them out of the World; and therefore it may be

ſaid of *G. F.* & hundreds more, *the World knows him not, nor them* (Jo. 1. 3.) *as it doth not know Chriſt*; and Chriſt ſayes the ſame.

And as for all your Evil Language, as *Lucifer* and *Foxonians &c.* we know we muſt have all Manner of *Evil ſpoken of us for Chriſt's ſake* (Mat. 5. 11.) but can ſay, *the Lord forgive you if it be his Will.* But it is much that *J. Pennyman* and his Confederates have not publiſhed againſt Chriſt and his Apoſtles, as his Fore-fathers did, and call them *Blaſphemous Titles*, and call them *Lucifers*; for Chriſt calls his Children the *Light of the World* (Mat. 5. 14.) and a *City*, and the *Salt of the Earth*, and *Sons of God*, and the *Light in the Lord*, and *Elect before the World began* (1 Pet. 1. 2.) and they did not live, but *Chriſt lived in them.* And *he hath made us Kings and Prieſts to God his Father, and we ſhall reign upon the Earth* (Rom. 1. 5.) And what, are all theſe *Blaſphemous Titles*? And theſe are higher Titles then I ſpake of *G. F.* I ſpake Chriſt's Words, as in *John* 17. *I have given them thy Word, and the World hateth them* (Mark *J. Pennyman* and *Baptiſts*) *becauſe they are not of this World, even as I am not of the World.* Do you call this *Blaſphemy*? Then why do you thus ſeek after my Life, and publiſh Books to ſet the Magiſtrates and Ignorant upon me? but I will ſtand to my Teſtimony of my Lord and Saviours Words, though you call his Words *Blaſphemy*; it is which I deſire all People to read, and ſee whether the Spirit of Chriſt be the *Guide* of theſe Men's Actions, or the Spirit of Envy; for *they that have not the Spirit of Chriſt are none of his*: but the Spirit of Chriſt Jeſus and of the Lamb, which is in *G. F.* and the Holy Brethren (the Heirs of Eternal Life) will fall heavy upon theſe Men (yea) *this Stone which they reject and ſet at naught will grind them to Powder*, Mat. 21. 44. And farther Chriſt ſaith in the ſame Chapter, *I pray not that thou ſhouldſt take them out of the World, but that thou wouldſt keep them from the Evil* (Jo. 17.) and mark *J. P.* and *Baptiſts*, and the *Spirit of the Hat*, & *Hypocriſie & Tyranny detect.* who would tyranize over Chriſt's Teſtimony concerning his Saints, and Followers then and now, as your Fore-Fathers did. In the 16th Verſe Chriſt ſaith, *They are not of the World, even as I am not of the World*, &c. which I keep, the Teſtimony of Jeſus, and know the Truth that he ſpeaks, and do not give Titles to

none

none of his Saints, to *G. F.* nor none, beyond what Christ hath ſpoken; and therefore be aſhamed who profeſs your ſelves *Chriſtians*, & call Chriſt's Words *Blaſphemy*. And farther Chriſt ſayes, *That they all may be one, as thou Father art in me, and I in thee, that they may be all one in us.* And *the Glory which thou gaveſt me, I have given them, that they may be one as thou Father and I am one, I in them and thou in me, that they may be perfect in One.* And moreover *John* ſaith in his 1. Epiſtle Chap. 4. Verſ. 4. *Ye are of God, little Children, and have overcome; becauſe, Greater is he that is in you, then he that is in the World. They are of the World, therefore the World heareth them. We are of God, he that knoweth and heareth God, heareth us; he that is not of God heareth not us: hereby know we the Spirit of Truth and the Spirit of Error. Beloved, let us love one another, for Love is of God, and every one that loveth is born of God, and knoweth God, and he that loveth not, knoweth not God, for God is Love.* And it is very like *John* the *Divine*, had ſuch Spirits as *L. Muggleton*, *J. Pennyman* and the *Baptiſts*, and others to deal withal as I have now. And Chriſt, my Lord, ſaith to his Saints and Apoſtles, *If the World hate you, you know it hated me before it hated you. If you were of the World, the World would love its own, but becauſe ye are not of the World, but I have choſen you out of the World, therefore the World hates you*, Jo. 15. *Remember the Words that I ſaid unto you, The Servant is not greater then his Lord*, Mat. 40. 24. but Chriſt ſaith, *Every one that is Perfect ſhall be as his Maſter*, Luke 6. 40. *If they perſecute me, they will alſo perſecute you; if they kept not my ſayings, they will not keep yours.* Here you may ſee how that you are not the Keepers of Chriſt's Sayings, but the *Perſecutors* of them that do: *Ye are my Friends*, ſaith Chriſt, *if you do what I command, &c.* and ſaith Chriſt, *henceforth I call you not Servants, but my Friends; for the Servant knoweth not what the Lord doth: but I have called you Friends, &c.* (Jo. 15. 14.) *You have not choſen me, but I have choſen you, and have ordained you, &c.*

And again you ſay in your *Tyranny and Hypocriſie detected*, that I ſhould ſay, *Bleſſed be the Man that came out of the North; Bleſſed be the Womb that bare him & the Paps that gave him ſuck.* As to the *Former* Words I might ſpeak them; but the *Latter* Words once applyed to Chriſt, I do not remember I ſpake them: But herein

herein ye ſhew your Malice; for had a Curſing Man, like *Muggleton*, come out of the North, ſuch a one would have fitted you, *J. Pennyman* & *Baptiſts*; but Bleſſed be God, I can ſay *He is Bleſt*, for *God hath Bleſt him:* And I can ſay, *He is Bleſt*, though you do ſpeak Evil (with *Muggleton*) againſt him, and others Curſe them whom God hath bleſt; and Chriſt doth bleſs his People, *Mat.* 5. Glory to the Lord; and *you cannot curſe that which God hath bleſt*: and Chriſt and the Apoſtles ſay, *Bleſs & Curſe not*; and you are offended for my Obeying Chriſt's and the Apoſtles Command, manifeſting *What Spirit you are of.* And was it not *Chriſt* which *Saul* perſecuted? and thou & you *Saul*-like perſecute him now, yea, that true *Chriſt* by whom the World was made, *in his Saints* and Holy Ones, under a Pretence of following the Lord faithfully; but it is manifeſt that it is the Worlds God you have followed, out of whoſe Mouth comes forth ſuch *Envy* and *Malice:* But it had been better for thee *John Pennyman*, and thy Confederates, *that a Milſtone had been hanged about thine and their Neks*, (*Luk.* 17. 2.) then to have lifted up Tongue or Pen againſt God's Truth & People, who art in *Muggleton's* Spirit, ſpeaking againſt the Truth, who art like an old *Apoſtate*, twice dead, pluct up by the Roots; if ſo then, how canſt thou grow? but art gone out amongſt the Dogs, Vomiting, Biting and Devouring. And *J. Pennyman*, thou boaſts in ſome of thy Papers, of ſpeaking the Word of the Lord; ſuppoſe it were ſo, *Balaam* had the Word of the Lord, and after was cut off. And was not *Judas* an Apoſtle & Partaker of the Miniſtry? And art not thou turned a *Judas*, and now ſeekſt to betray the Innocent, yea, to Death, if thou couldſt, according to the Sayings of our Lord Jeſus Chriſt, *A Brother ſhall betray a Brother to Death* (Mat. 10. 21.) as thou haſt done, as much as in thee lies, like a Falſe Brother, in ſending thy Papers to *Barbodoes*, where the Baptiſts and Profeſſors running up and down with them to the Juſtices of Peace, who would have tryed me for my Life, Blood-thirſty Men! And one Juſtice of the Peace ſaid, that *if* S Eccles *were not hanged he would be hanged for him*, their Rage was ſo high againſt me, by Reaſon of thy *Pamphlets:* but I ſtayed at the Bridg Town, where the Court ſat, waiting & looking every day, to be called to my Tryal; but the Court broke up, and I was not called nor

medled

led withall in the leaſt, & ſo the *Blood-thirſty Baptiſts* and others their Confederates (*J. Pennyman's* Correſpondents) miſt their Ends. Though the *Baptiſts* themſelves did confeſs to the ſame things here, which thou and the *Baptiſts* call *Blaſphemy* now; yet it is no marvel, for *Chriſt*, our Lord, was called a *Blaſphemer*, who ſaid that wh ich I teſtified to, in Jo.17. And as for all *J. Pennyman's* unſavory Speeches in his Abuſive *Pamphlets*, and all unſavory Words in the *Spirit of the Hat* and their *Tyranny and the Hypocriſie detected*, I can ſay, the Lord lay them not to their Charge, as knowing our Lord and Maſter's Words, *They ſhall ſpeak all manner of Evil of us falſely for his Names ſake.*

And whereas you ſay in pag. 18. of your *Tyran. and Hypocr. detect. That* G. F. *did approve of thoſe Words, both before and after they were Printed by* S. E. Which is utterly Falſe, and a Lye of your own forging, for *G. F.* did not know what I writ before they came forth; for I muſt clear the Innocent from this *Forger of Lyes*; and they that have gotten theſe Lyes from him, daub him, and boulſter him up as an *Honeſt Man*, that they might get Lyes to Print, and to make Money of them; and feed themſelves with ſuch Lyes, of which there are many in their Books, which they have from the Father of them, who is out of the Truth; and the Saying of the Apoſtle is come to paſs, *The Wicked grow worſe and worſe, and love to make a Lye*; and others make *Lyes their Refuge*; and others are *given up to believe Lyes*: And take heed that you be not all Damn'd together, and the Lord doth not render Vengeance from Heaven in Flames of Fire upon you; for, be ſure it will come, if you do not Repent. And do not boaſt your ſelves, you *Hat-Men*, of the Abilities and Endowments, who are inventing and forging Lyes, and publiſhing them, like a *Ballet-Singer* to get a Penny, againſt the Innocent, yea, to the taking away their Lives; for all that are ſober may ſee, it is their Blood you ſeek after: For Men that have an Eſteem of *Chriſtianity*, and their own Reputation, would not be found in ſuch Works and Actions, and be a Companion among them, nor give Ear to them; but *all theſe things ſhall work together for good to them that love God*, Rom. 8. 38. and the *Secrets of all Hearts will God*

Rev. 21. 27.
2 Theſ. 2. 12.
2 Theſ. 1. 8.

reveal

reveal and judge by the Man Christ Jesus, 1 Tim. 2. 5. For did ever I or *G. F.* do any Hurt to *J. Pennyman*, or ever give him an ill Word, who thus hath abused us, and published these things behind our Backs? But I leave him to the Great God, the Judge of all, who Justifies and Clears the Innocent, and Condemns the Guilty: For the Lord knows, that I, and I believe *G. F.* had nothing but Good-will for his Eternal Good, and Prosperity Inwardly and Outwardly, though he has thus ill requited us, who never spake a Syllable to me before he printed against me; neither have I seen him, nor know not where to find him since I came to *England*: nor never spake he to *G. F.* as I understand, although I know, *G. F.* sent for him, and he would not come. But, as I said before, I will leave all to the Righteous Judge, who will render to every Man a Reward according to his Words and Works. And my Desire is, That all sober People might not feed upon Lyes, published by *Apostates* and *Back-sliders*, nor lend their Ear to them, but to Christ Jesus, and feed upon him, the Heavenly Bread, that comes down from Heaven, by which they may have Life. But truly, as the Scripture saith, *The Children of this World are Wiser in their Generation then the Children of the Kingdom*, Luke 16. 8. For I had challenged *L. Muggleton*, and the *Papists*, and the *Baptists*, to Fast with them Seven Dayes and Seven Nights, not to Eat nor to Drink, for a Tryal of their Faith, which was a Sober thing; for *Fasting and Watching are Ordinances of God*: But *L. Muggleton* and the *Baptists* have agreed with *J. Pennyman*, to get something against *S. E.* to save their Bellies; and so *J. Pennyman*, as a Captain of Cowards, endeavours to strengthen the Enemies of God against me behind my Back; but he should first have answered my Challenge in *Muggleton*'s behalf; but contrary-wise, he sends to *Barbadoes*, a piece of my Paper, writ to that Cursing Man, when he knew I was out of his reach. Ah poor Man! the Lord forgive thee, for truly I do with all my Hart, & also all the *Baptists* here & beyond Sea: And I desire also with all my Soul, that if it were the Will of God, Poor *J. Pennyman* might yet find a Place of Repentance, if his Day be not over.

The 24th of the 7th Moneth, 1673. *S. E.*

James Claypoole's Teſtmony.

HAving peruſed a Pamphlet, called, *Tyranny and Hypocriſie Detected, &c.* I find it a very Envious, Reproachful Piece, and that the ſecret Deſign of the common Enemy, in the *Authors*, and their *Informers* and *Abettors*, is to root out Truth and Righteouſneſs from the Earth, and to bring People into *Atheiſm*, by endeavouring to render ſome of the People of God, called *Quakers*, guilty of the foulſt Evils acted by the Sons of Men, and the reſt of them (mentioning thoſe they account the *Leaders* and *Chiefeſt* amongſt them) to be Connivers at, and Coverers of ſuch Evils, as if they did ſecretly allow thereof; and that their preaching up a Good Life was but a Decoy to gain Proſelytes: and not only ſo, but rendring the Righteous Principle of Chriſt Jeſus, which is the True Guide, the Way and the Life, which God has revealed in the Hearts of Thouſands, to be *Fallible*, *Inſufficient*, *Uncertain*, or but a *pretended Guide*, becauſe ſome that have profeſſed it have walked contrary thereunto; whereby it is evident, that the God of this World has blinded the Eye of their Minds, and that through Envy, Malice and Deſire of Revenge their Underſtandings are become darkened, that they cannot diſcern things that differ; but in Confuſion jumble all together, Juſt and Unjuſt, he that Loves and he that Hates a Lye; the Motions of God and of the Devil being in Enmity againſt that in themſelves, which makes the Separation, and gives the Diſcerning between the Pretious and the Vile; And ſo theſe *Judaſſes*, ſome whereof have been almoſt accounted as Diſciples, have endeavoured, as much as in them lies, *to betray the Juſt into the Hands of Sinners*, and to cauſe the Truth of God to be Evil-ſpoken of, by thoſe that watch for Iniquity, and hate to be Reformed. And for our own Vindication from theſe Reproaches, we do appeal to God, who knows the Secrets of all Hearts, That we do not Own or Countenance any Iniquity in our ſelves, or others;

but according to our Doctrine and Principles, do desire and endeavour, in that Ability that God hath given us, *To approve our selves in all things in Sincerity and Uprightness both to God and Man*; and that we had rather Dye outwardly, then sin against God, wherein we have been tryed these many years, God's Witness in the Hearts of our Enemies will plead for us.

And farther, As to that part, which doth more immediately concern me, wherein I am brought in as an *Hypocrite*, and *John Boulton* as a *Tyrant*: He, for *Reproving an Uncomely Fashion and Invention*; and my self, *for Denying that in Publick which in Private I Owned*, I answered it in a former Book, and it might have been sufficient to Reasonable Men; For, as I then said, *I did not Deny what I had spoke at the former Meeting, but being Mis-understood, I Explained it, which gave Satisfaction*: We pretend not to be above Mis-hearings and Mis-apprehensions, though above Wilful Evils. Its well they have no greater Crime to accuse me of, who are so Envious as to make use of such Trifling, Inconsiderable Matters as this to Discredit us. Well, this I have further to say concerning the said Book, *That Hell hath opened her Mouth, and the Dragon hath cast out Floods against the Church, that is coming out of the Wilderness, which the Lord our God is building upon the Rock Christ Jesus, and the Gates of Hell shall never prevail against it*: And many hath the Lord established upon this Rock, who are Inhabitants thereof, and can sing for Joy, in the midst of all Tryals and Exercises, Storms and Tempests, knowing that our Foundation stands sure; and as there we abide, we can never be moved, having Salvation for Walls and Bulworks, and being kept as in the *Munition of Rocks*, where our Bread is sure, and our Waters never fail; Praises to the Lord forever.

James Claypoole.

John Osgood's Testimony.

I Having seen a Pamphlet, called, *Tyranny and Hypocrisie Detected*, in which my Name is inserted in pag. 17. saying, *That whilst I in general terms deny all, I do in particular deny nothing at all*: I say, My Answer stated the Matter truly as it was, and many are the yet Witnesses that know it to be so; and to *J. P.* at his House, it was so proved to be, since the said Answer was printed. And as to his Query in pag. 28. *What is become of the Integrity of* J. O. *that he should put his Name among such Men as these?* I answer; As for these Men, I believe they would not affirm a thing with *Pen* or *Tongue* that they knew to be Untrue, as this Pamphlet basely insinuates; nor did I so much as in the least know of their Answer, till I saw it printed. And as for my *Integrity*, it is known unto the Lord, and to him have I approv'd my self in Faithfulness, *even in Reproving the Extravagancies of him, that I believe was the Grand Informer to him or them that made this Pamphlet*, and Sorrows many, the Lord knows, I have, and had for him; and, oh that he had not been above Counsel! then had he not been found *Running the Race of Core*, nor Furnishing with Spears the *Goliahs* of *Gath*, that this day Defie the Host of the Living God. How have they made the Hearts of the Uncircumcised Glad? How doth *Askalon* Rejoyce, and *Atheism* say, *Ah! ha! thus would we have it?* How is this Pamphlet furnished with Scoffs, as *Foxonians*, *King Fox*, and Ironically, *Oh Innocent, Holy, Harmless People!* Well, the Righteous, Terrible, Dreadful God will Avenge for these things. What, though the Apostle said, There were those things amongst the *Corinthians*, that were not so much as to be named among the *Heathens*; what must be their Portion, *that unto the* Heathens *made known this, and thereby the God of the* Christians *Blaspheamed, and the Way of Truth Reproached, as it is at this day?* But with this sad Difference, some of them, that now are *Agents* in this Work, have Tasted of, and Witnes-

fed unto that Immortal and Heavenly Power, that was and is manifeſt amongſt us, and have gone from it, and given heed to Fables; *Being Heady and High-minded, they have ſtumbled, and cauſed others to ſtumble; they have Offended, and treaſured up the Offences of others unto their own Hurt.*

John Oſgood.

William Goſnell's Teſtimony.

This is my Faithful Teſtimony for God, his Truth, and People, and the Clearing of mine own Conſcience: As alſo, given forth for Information of the Sober Enquirer, and for Condemnation of *J. P.* and his Confederates, againſt whoſe Works I am, and hope ſhall terminate my dayes in Judgment againſt that Spirit they ſerve; Warning all to take heed of them, who tender the Good of their Souls, knowing their Ways and Works lead unto Death, by Means whereof the Way of Truth is Evil-ſpoken, to the Diſhonour of God, and Strengthening of the Wicked in their Doings.

FOr that my Soul loves the Truth, and ſuch whoare the Faithful Servants thereof, I do therefore reckon my ſelf concerned (with my Brethren) as alſo for their ſakes, who have any Deſires in their Hearts after the Way of Truth, as it is by a Remnant, Deſpiſed of Men, in this our Day made known and teſtified unto, to write ſomething in Anſwer to what is charged againſt me in a Libel, called, TYRANNY AND HYPOCRISIE DETECTED; which to the truly Sober and Unprejudiced Reader, can be accounted nothing leſs then impious Railing, and from an *Iſhmaelitiſh* Spirit

Spirit, and from the Enemy of all Good, in his Inſtruments, manifeſted againſt ſuch who are Reſiſters of *Tyranny*, and in the Uprightneſs of their Hearts Denyers of *Hypocriſie*, and in that give my Teſtimony againſt the ſaid Pamphlet; believing that whoſoever is the *Author* thereof, or *Contributory* thereto, ſhall receive of the Lord our God, the Juſt Judge of all (who hath pleaded, and will plead the Cauſe of his Truth and People) the juſt Recompence of Reward, according as their Work hath been; which unto them who walk in the Light, are ſeen to be Evil, and They, the Workers thereof, bound in Chains of Darkneſs, reſerved to the Judgment of the Great Day: nevertheleſs, my Soul's Deſire is (if poſſible) they may find a place for Repentance.

In Pag. 45. called, *Tyranny and Hypocriſie Detected*, are theſe words, *When I firſt ſaw* Goſnell's *Name in the* Spirit of Alexander, *I expected nothing leſs then a Denyal of what is related to have been ſaid by* G. F. *viz.* Friends, Although I have not told it you, I do now declare, *That I have Power to Bind and to Looſe whom I pleaſe.*

In that thou didſt nothing leſs then expect a Denyal, &c. doth manifeſt what Spirit thou art of, *viz.* That which watcheth and waiteth for Evil, and expecteth nothing leſs: Why didſt thou not ſet thy Name to that which thou haſt heaped up, that ſo we might have known thee, and made ſome Enquiry after thee? Its written, *That Fear ſurprizeth the Hypocrite*: Were thy Works ſuch as would bring Honour to thee, it may be, we might have had thy Name at large; but thy Works are manifeſt to be Evil, and of the Fleſh, as are *Railings, Envious and Scoffing Speeches, Slanders and Evil Suggeſtions*: So, though thou concealeſt thy Name, yet by thy Fruits thou art manifeſted to be an *Evil Tree*; *For an Evil Tree bringeth forth Evil Fruit.* And why thou ſhouldſt Expect a Denyal whilſt, ſayeſt thou, *it ſeems is true*, let the Sober judge. And ſo thou goeſt on, as one of *Iſhmael's* Brood, with a Scoff, ſaying, *How can it be otherwiſe, that ſo Great a King and Prophet as* G. F. *ſhould not have Power to Bind and Looſe?* That there is a Power to Bind and to Looſe now (as was in dayes paſt) is evident from that Saying of Chriſt, *Him whoſe Sins ye Bind on Earth, are Bound alſo*

so in Heaven: And did not the Disciples of Christ pray for Forgiveness from their Father, which was in Heaven, *as they* FORGAVE *them who trespassed against them?* And were not they exhorted, To FORGIVE one another, *as God, for Christ's sake, forgave them?* So that hadst thou not been, with *J. P.* filled with the Gall of Bitterness, and in the Bond of Iniquity, thou wouldest not surely have writ as on that wise, nor made such loud Cavilings at that which the Wise in Heart know to have a Consistency with Truth, and is agreeable to the Testimony of Holy Men, who spoak as they were moved by the Holy Ghost, out of whose Practice thou art, and thy *Contributories*, whose Tongues are your own, and therewith speak to the Vilifying of such whose Habitation is in Heaven: But they, who served the Lord in their Generation, said, *Our Bodies are not our own*; so not our Tongues: And said one, *Lord open thou my Mouth, and my Tongue shall speak of thy Praise.* Hast thou, or thy Confederates, who have joyned hand in hand together, spoak, or writ, or printed ought in either of your Libels * that hath redounded to the Praise of God? Hath not their Tendency been otherwise, even to speak Evil of Dignities; and to write of things which for no Good, but Hurt to Mankind are produced?

* *Spir. Hat. Tyran. Hyp. Detect.*

In vain, in vain are you found Fighters against the Lord, his Truth and People; for it Prospers, it Encreases, it Grows in the Hearts of many, Glory to God for evermore. And that *John Pennyman* should, as he hath done, creep into the Bosoms of some, who have been more open to him, then he hath made good use of, and that in a time, when he himself both in Word and Deed shewed himself a Friend to Truth, and us also (attending our Meetings, both Publick and Private, not as a Disturber, but Member of us) and now thus basely to Betray and Bespatter, is Unworthy with a Witness: His Works of late have manifested the Contrary; else, how durst he do as he hath done, *seek all Occasions against them*, who have and still do *tender his Good, and the Redemption of his Soul, which some have, as I may say, laid down, and yet could, their Lives, for his Restauration.* Oh, that he truly saw how he hath caused the

Heathen

Heathen to Blaſpheam, and ſome to ſay in their Hearts, *Sure there is no God, no True Religion nor Worſhip*; and how unto others, who it may be, had ſome Inclinations in their Hearts towards God and Godlineſs, hath he given Occaſion of Stumbling, and unto Profeſſors, who have and do Watch for our Haulting, that ſo they may Impare the Honour of Truth, not only to their own, but to others Hurt alſo, whoſe Blood he ſtands guilty of before the Lord. I write not theſe things, but to the End that he may be Wiſe; for Offences have come through him, and Wo from the Lord is unto him, unleſs he Repent.

John Pennyman being at a Meeting appointed for Service to our Suffering Friends, which we were then to inſpect, and ſome particular Matters were then in Debate, *how ſuch of our Friends might be Relieved, who were concerned in the Caſe of Tythes*; and ſomewhat was propoſed, and an Inſtance given of one Country Friend, who had obſerved ſome Directions from *R.C.* in which afterward there was not (in the Friend) through Satisfaction; pretty much time was ſpent about it, and words ſpoak by *S.N.* which *G.F.* and ſome others did reckon of Diſſervice to the Meeting, as alſo *of Hurtful Conſequence to our Friends Suffering* in ſome Caſes; upon which *G.F.* was very much Grieved, and fervently ſtirred up to lay the Charge of that Service upon *S.N.* alſo to blame his Reflections upon *R.C.* which he doing with Fervency of Spirit, a Fear or Apprehenſion entred me, leſt (as *J.P.* hath carried it to the World) *G.F.* ſhould have ſtruck him; and going home, I ſpake to *S.N.* of ſome Paſſages which paſt at that Meeting, *J.P.* being with us, and uttered my Thoughts or Fears in that Reſpect; adding at the ſame time, *that the Weight of Friends Sufferings was much upon* G.F. ſome whereof pretty Eminent being then before us; and therefore did impute it to his Zeal for their Relief; and ſo much the more, by how much any thing was offered by *S.N.* to the Hurt of the Meeting, and Prejudice, as was thought, to the Sufferers: ſome time after *G.F.* hearing of it, told me between himſelf and me, that I ſhould not have ſaid ſo, and hath often declared, he never had any ſuch Thought; I then told him, I was ſorry I had

had ſaid ſo, or feared ſo (and indeed ſo I was) others alſo being there preſent, I mean at the Meeting about Sufferings, ſignifying they had no ſuch Apprehenſion, neither did they believe had I any Cauſe to apprehend or fear any ſuch thing.

But to proceed to the other Charge of *Binding & Looſing whom he pleaſed.* More then once or twice, as (I remember) *J. P.* had been with me to know if the words were *whom I pleaſed*: I told him at all times, I could not ſay nor remember thoſe words, *whom I pleaſed*; yet to bring Reproach to *G. F.* as alſo to ſow Diſcord among Brethren, as much as in him lieth, hath ſuggeſted it to the World, and that after 'twas buried, and at a Meeting with ſome Friends, together with *G. F.* before he went beyond Sea; for it was all our Deſires, that what was amiſs might be caſt out, declaring then, as before, *I was ſorry I ſhould apprehend or fear any ſuch thing of* G. F. Now that *J. Pennyman* ſhould ſo unworthily, and in Enmity and Prejudice to *G. F.* (whom he hath ill requited, in that he hath rendered Evil for Good, and to emit, carryed into the World, not only by Word, but alſo by Print, things privately and amicably mentioned, upon Occaſion, when he was not as now he is (an *open Oppoſer* of Truth and Friends) ſo *Diſingennous*, nay *Treacherous*, that *Heathens* would bluſh at it; he ſhould have let this have dyed with his Sincerity to us, and not have made uſe of that againſt us in his Apoſtaſy, which nothing but my Regard to his Sincerity could have drawn from me: Is this one of thy higher Attainments? O *John!* theſe Doings will ſeize upon thee in God's Time.

How is *John Pennyman* changed from what he was? With what great Readineſs of Mind, and Ardency of Spirit did he himſelf judge with *Sowers of Diviſion*, and that Spirit by which he was captivated, which led him to the keeping on his Head his Hat in the times of Friends Prayer to God? and with what Show of Satisfaction and Joy of Soul in the Hearing of many Friends, in which they alſo were refreſhed, did he once and again expreſs, for that he bleſſed the Lord he was broke off from that Spirit which hindred the Growth of Truth in his own particular, which he ſignified, cauſed the Love of Brethren to wax cold, and a manifeſt Decay of that that was good, in which one

Joy

Joy, Reſt and Peace daily abound. In ſolemn Meetings, with Tears, I believe unfeigned, and true Contrition of Spirit, as many are Witneſſes, gave Judgment againſt that Spirit which led into Separation, through means of which he as well as others had ſuffered loſs, as with reſpect to the Good Preſence of the Lord, in the daily Sence thereof, as (before that Spirit entred) was enjoyed; and with what Openneſs of Heart did we even in the firſt Love, raiſed by the Power of the Lord, in which alone doth our Unity ſtand, did we embrace one another, and met oft with one another to our mutual Joy and Refreſhment: But now is he not found beating of thoſe, with whom he was a Fellow-Servant, and taking of them by the Throat, and (as I may ſay) ſpeaking all manner of Evil againſt them, even them, who in a Senſe have laid down, and can, their Lives to ſave him? Surely, he who rewards Evil for Good, Evil will not, whilſt in that Spirit, depart from his Houſe. And how hath Enmity entred him in that, that which is a Strength, a Joy and a Comfort to us, is Vexations to him, to wit, to ſee Brethren together in the pure Truth, in that which neither ſpeaketh nor thinketh Evil, to dwell, and ſo ſeek one another's Good, are kindly affectioned one to the other, ſerving one another with Love.

And ſo, though *by Complying with G. F.* as the Author of, or Aſſiſtent to that Wicked Heap of Stuff, which is for the Fire, ſcoffingly ſaith, *He is now become a Preacher*: To Comply with Truth, and ſuch whoſe Labour and Service is for its Promotion, is my Joy, and true Satisfaction, and Quiet to my Soul; and therein, as the Lord ſhall open my Mouth, and miniſter Occaſion, I ſhall preach down their Pernicious and Soul-hurting Practices; deſiring to be found, to the End of my Dayes, a Lover of that which is Good, and in it a Witneſs againſt that which is Evil, though found in thoſe who have been my Familiars, for whoſe ſake I have not ſuffered a little.

William Goſnell.

Henry Stout's Teſtimony.

FIrſt, *They Excuſe me* with the other two *Friends*, and within few Lines *Contradict* their own Excuſe, in ſaying, H. S. *being rebuked, he Acknowledged the Paper, but there was no ſuch intent in it.* Why could they not as well have ſaid by whom he was rebuked? But this is like ſome of the reſt of their Matter, and would fain cover it, if they could: So that the Anſwer already is over their Heads, as to the *Paper*. To this I further anſwer, That to the beſt of my Remembrance, *I never ſaw that Paper ſigned by the Eleaven at* Hartford, *in my Life*; about two Moneths ſince I ſaw it at *London*; and I do affirm, there is no ſuch Tendency in it, as aſſerted in the *Spirit of the Hat*, That there is any Admiſſion in it for any Men or Body, to oppoſe the Light; but 'tis poſſible, to this purpoſe may be found in it, That if any have any thing upon them, or are moved to write, that they lay it before the Body, that ſo the Body may be ſatisfied, that *they are indeed moved by the Light, or Spirit*, which is one; and then the Body cannot but have Unity, becauſe all that are in the Light are in Unity, and One in All; and this for the *Prevention of all Falſe Motions*, and thoſe that ſay they are *Jews*, and are not; for Greater is the Wiſdom of him who is amongſt his People, then the Wiſdom of *Solomon*, who gave the true Bearer her Child, though the Harlot would have had it divided.

But what is the Matter with you Profeſſors, that you are working in ſuch Muddle, ſo many years old, as confeſſed in the *Pamphlet*? Is the Spirit of your Brethren, the *Phariſees*, ſo far entred you, that you are acting your part, as they of old did, who joyned with an *Apoſtate*, a *Traytor*, a *Judas*, endeavouring, if it had been poſſible, to have deſtroyed the Heir, Chriſt Jeſus, Root and Branch, who did outwardly put him to Death? Read your ſelves; Are not you joyned with an Apoſtate, or Apoſtates, in all manner of Lyes and Slanders? as inſtance *John Faldo* and

Thomas

Thomas Hicks, which I fear, have done it againſt their Knowledg; eſpecially Thou *T. H.* who ſayeſt in thy firſt *Dialogue*, That our Sufferings may be to ſatisfie our Luſt. Will any one, but who are filled with Enmity, like thy ſelf, thus conclude, that *Lying in Naſty Holes and Priſons, and Loſing our Eſtates and Lives, Limbs and Baniſhments, is to ſatisfie our Luſt?* Well, *Thomas*, my Judgment of thee is, Thou wilt never ſatisfie thine in that manner; but theſe are both anſwered already, who I deſire may come to Repentance, and find Mercy.

But what are you doing, *Profeſſors*, if you ſhould with your Aſſiſtents, the Apoſtates, accompliſh your Brethren Cruelty from *New-England?* Our Blood would be upon you, and your Children; For your Works which you have lately done have the very Tendency, though I am perſwaded there are ſome amongſt you hate the very Thoughts of ſuch a thing; yet I queſtion not but ſome of your *Leaders* do very much deſire it, or elſe they would never hazard the very Loſs of their own Souls in Lyes and Slanders againſt us, if they believe them to be Sins. Now conſider what is the *Cauſe* of this Great Difference between us and the Profeſſors: Certainly it is about *Worſhipping of God*; and the Occaſion of the Enmity is the ſame as was in dayes paſt; for the firſt Worſhippers that we read of, the *Enmity aroſe in him whoſe Sacrifice was not accepted with God.* Profeſſors, read your ſelves, and the Cauſe of your Enmity: for thoſe who are accepted with the Lord, there is no Cauſe of Enmity; but Pitty ariſes in their Hearts towards thoſe who are not accepted: and ſo Chriſt when he came, it was not to deſtroy Men's Lives, but his Goſpel was, Peace on Earth, and Good-will towards all Men; but Enmity is from the *Devil*, and he the Father of it.

So for your whole Work, let it return from whence it came, even the Bottomleſs Pit. And whether the Matter in it be True or Falſe, I am a Stranger to it: The Intent is Wicked, and I do not much look what thoſe have been, who are chiefly named in your *Pamphlets*, by reaſon of Tender Age in the Truth, or otherwiſe; but now I know them to be Men of Integrity, and Fearing God, which is Satisfaction to me: and ſo its a Sign, that when Men grow in Grace, and are better, they are the

Beloved of God, to such Grace is not in Vain; but when Men grow Worse and Worse, and lose their Tenderness once they had, and abound in Pride and Envy, this is an Evident Token of Perditon, notwithstanding their pretended Election; for it is not Words only God looks for, but Fruit from a Clean Heart.

Henry Stout.

Rebecca Traveſe's Teſtimony.

A *Teſtimony* in the Spirit of Love, againſt that Malitious Spirit that in certain *Apoſtates* and their Abettors exerciſes *Tyranny* and *Hypocriſie*, every where.

TO you, *Friends*, is my Love, who are in the Enquirings after the Lord and his Truth, that you may come to be Partakers of the ſame Inheritance of Life and Glory that many are made Witneſſes of through Believing: And the *Power* thereof we cannot but teſtifie of, as by the Effectual Working and Operation in our Hearts, we feel, not only to ſet us free from that which imbondaged us in times paſt as well as others, but hath *brought us to the Liberty* of the Seed of God, which above and before all, ſeeks the Glory of God; and this hath enriched us with Grace and enduring Mercy, whereby we feel all our Iniquities taken away, and Tranſgreſſions blotted out, in and for the *Name* and *Power of Chriſt*, which in us is become the ſure *Hope* of endleſs *Glory*; and this hath made us, Us, *That hold the Faith*, willing to proclaim the good Will of God unto all, that others with us might come to ſet down in the Heavenly Places, with Chriſt, our alone Head and Life, and be delivered from thoſe Runnings, Strivings, and Inventions, Toſſings, Tumblings and Turnings, that all

Image-

Image-Makers are in, not being possible to find Rest, but in and by the Light, which from the Rest comes and to the Rest gathers, into which many are entred, and cannot be disturbed or made afraid, and it is Everlasting: And the Satisfaction and Peace of this true & abiding Love rests upon us, and constreins us, to call and invite them afar off, as those near, *to come freely to the Fountain of Living Water, without Money and without Price*; For a Remnant are come to know, that there is, and shall be a daily adding of them to us that shall be saved; for the Work of the Lord must prosper, notwithstanding all the Force and Subtility of them that contrive against it.

The Building must be finished, all things are prepared and preparing thereunto, and the House of the Lord shall be established upon the Top of that that resisteth it; and the Foundation is already laid sure and steddy, and every Stone hewen and fitted thereto, is pretious; and the Command of our *King*, none can reverse, for *he is Almighty, and works according to the Counsel of his own Will*; 'tis Counsel indeed, close hid from all Sorts of Workers in the dark: So they fret and are angry, the *Heathen* rage; but theirs is a *Fury* that consumes it self, and soon goes out, if not added to by new Fewil. And these of all Sorts, have manned their Weapons to the utmost, and done what ever they can to hinder the Increase of this Work; yet these are not the worst Enemies, for it is the People that imagine vainly, that ever withstood the Appearance of God in the World (search the Scriptures) *Christ came unto his own*, them that professt a Waiting for him, and they rejected him, they crucified him, yea, he that walkt with Christ, and sometimes cryed, *Hail Master*, he, and these Pretenders are the Betrayers in all Generations, and Hinderers of the Work of the Lord; here the Power of Darkness in all Generations wrought, mind Scriptures through, all that desire to be kept from resisting the Just and Holy One. Though many Enemies, Nations and People, Withstood the Servant of the Lord *Moses*, in his great Work whereunto God had called him; yet none did like Mischief as that gain-saying Spirit in *Korah*, *Dathan* and *Abiram*; and *Balaam* that was for and against *Israel*, who had been a Prophet, and loving the Wages of Unrighteousness, becomes

becomes a Tempter, and layes the Snare, that they might Sin againſt God, and be divided from the Bleſſing: And ſo mind who hindred the Building of the Temple of the Lord in the time that Deliverance drew nigh; when the great and noble Travil of the Holy Servants of the Lord that were Zealous for the Reſtoring of the Captivated to their former Liberties and Rights in the Place that then was owned and appointed of the Lord, and ever to be remembred, was and is the Courage, Boldneſs and Conſtant Watchfulneſs of thoſe Worthies, *Ezra*, *Nehemiah* and *Zerubabel*, that diſcerned the Falſeneſs and Treachery of thoſe pretending Friends, that did not only ſeem to approve their Works, and offer to build the Houſe of the Lord, but to aſſiſt them, ſaying, *Let us build with you, for we ſeek your God as you do, and that they had done it for a long time*; but they being diſcerned and refuſed by *Zerubabel* and the other Worthies of *Iſrael*, then they manifeſted themſelves to be Hinderers of the Work of God, and hired Counſellors againſt them to fruſtrate their Purpoſe, whoſe Work a little before they pretended to be aſſiſtent to, and after write againſt them with great Accuſations, *Ezra* the 4th. and the 14th. and *Nehemiah* the 4th and the 1ſt. *Sambalet* and *Tobiah* they mocked, taunted and ſcoffed to make ridiculous and little Worth the then Endeavours and good Orders, that theſe Noble Men put in Practice for the Reſtoring of the Houſe of God. And ſo to you, *Friends*, to whom my mind is directed that are weak in the Faith, I writ, that you may be warned, that you may be ſtrengthened againſt this Treacherous Spirit: Do not theſe Scriptures run parallel with them that have brought forth ſuch Accuſations, whether falſe or true? Is not their End one who have joyned with, and taken Counſel of ſuch, whom they know were and are contrary to the People and Truth, that they formerly ſeemed to be of and for, to make Odious and Ridiculous in the Sight of all Men, with their Orders? And though ſome of them under Pretence did act with them, and would have Lorded it as much as any, until diſcerned and dealt with for their Unorderly Practice, and Unſubjectedneſs to them that in the Spirit ſerve the Lord continually, So *Friends*, This is it I would have you obſerve in all things and at all times, that that Spirit that profeſſeth Truth and

and talkes of Truth, and ſeems for it, and yet is againſt it, is not of God, though it ſeems ſo; for here firſt ſprang, and is continued that monſtrous, *Anti-Chriſtian Brood*, that hath filled the Earth with Darkneſs, Blood and Cruelty, and with theſe ſhall thoſe be judged, that in this our Day have given and taken Offences, to lay Stumblings in the Way of the Simple: But Glorified be the Power that hath broke forth, before which they muſt all fly; yet here and there a few crawle up to uſe their Strength againſt the Increaſe of his Power, *the Word of whoſe Mouth ſhall deſtroy them, and the Brightneſs of his Coming ſhall utterly conſume them*: for they are ſuch of whom the Apoſtle complained, had done him much Wrong; for they hindred as much as in them lay the Purpoſe of the Lord in the Earth. And this hath been the Work of many in this our Day of God's Appearance, from the beginning thereof, and by ſuch as came to ſee the Glory of Truth, and heard gladly for a Seaſon, as they that receive the Seed in the high way, where it was either loſt, or carried away by the Fowls of the Air: and theſe could never ſell All for the Kingdom, nor take up the daily Croſs, ſo miſt the Life, and came to be carried about with Winds, and miſſing of the Righteouſneſs of God, have gone about to eſtabliſh their own, and blindly Zealous, have watched others Vineyards, and neglected their own; ſo Withering and Fruitleſneſs hath come upon them, until they are twice dead. Theſe were and are known by their Murmurings and Complainings, yet lifted up in their Minds, by their own Righteouſneſs, which as ſure as God's Righteouſneſs layes low, and makes to grow in Love; ſo Man's begets Envy and watcheth for Evil, and feeds upon it, and is filled with it: So as they living in Love can think no Evil; ſo they out of it can imagine no good of them, from whom by Pride and Envy they are divided, and ſo exerciſing their Minds in the Evil. Never did hungry Beaſts more earneſtly ſeek their Prey to devour it, then theſe Back-ſliders have and do watch, to catch the Miſcarriages of any ſuch as do profeſs the Faith; and if they can find a little, they make it a great deal by Whiſperings and Back-bitings, and large Intimations, more by much then the Subſtance, and in all pretending to be in an

Hatred

Hatred of Evil and to cry to others, *Stand farther off, for we are Holyer then these*: So after a doing some years Threatnings to make the Lord's People Odious in what they would publish and bring forth; and having done what they can to the utmost that way, and that not accomplishing their End, now they lay their Stress on the severe Government of the *Quakers*, which some of these Revolters once knew was set up in the Wisdom of God, to hinder such Evils as they were used to speak against, and to reform, and gather nearer unto the Truth of God; but this Order being like to smite some of them, they strike hard at those that are exercised therein, their End being in all to present the People of the Lord, and their Way, Worthless and Bad, that so they themselves might not be so manifest in the Forsaking and Withstanding the Good Way of the Lord, and *that they might shut up that Kingdom to others, into which they themselves would not enter.* And that to all they may be manifest, their Works declare them; for every Lye is of the *Devil*: and how many they have published in their late Books of Darkness, to which they have been ashamed to joyn a *Name*, can I tell, nor am I covetous to know; for, who in the Faith stands wars not with Flesh and Blood, but with Spiritual Wickedness in High Places; and I have had, and have as sensible a Feeling of that Spirit from whence it comes, and whither it must go, that brought forth that called, the *Spirit of the Hat*, and that called, *Tyranny and Hypocrisie Detected*, or an Answer to *Alexander the Copper-Smith*; and it is the same that the Prophet *Micha* had a Sight of, that Lying Spirit, which went into the Mouthes of the Seduced Prophets: and though I never read the last of these *Pamphlets*, in that my time not being like to be long on Earth, I was not willing to Mis-spend so much of it; but one reading the *Title* to me, a Renewed Strength I found against that Spirit that brought it forth, and that it did with Re-doubled Strength strike at *W. P.* as one whose Pen had hit them; and had he never writ a Word, he judgeth them in Denying the Glory of this World, the Vain Hope of which hath bewitched some of them to draw back: And another read to me that *Lye made of me* in the last of these two Books, which I must speak something to that little part that

that was read to me of my Son *J. O.* and I. I need not ſay much of my Son *J. O.* for he through Grace, is made able to diſplay and reſiſt them; only this I would have all the Simple take notice of their Scornful Taunts, and Willingneſs to render him and I, as *Speakers Falſly*, or being like unto them; and indeed, in this they much reſemble God's Enemies in former Ages, as in other things, and to his Judgment are they left, I having not a Purpoſe at this time ſo much to anſwer them, for whom my Hope is near worn out, as to hold out my Hand, with many Brethren, that the Honeſt-hearted might be delivered from thoſe Perdicious Wayes they walk in, and are alluring to, by their Subtility and Falſe Speeches.

And by Queſtion they ask, *How could this accute Man ſay, The Meeting would not hinder his Marriage?* To this, as a Witneſs, I anſwer, I heard, with many more, *J. B.* whom they moſt accuſed to hinder, ſay, *That they had nothing againſt his Marriage*; and this ſome of their Confederates know.

And for what they ſay of me, as being a *Great Mother and Governeſs among theſe People*, is but to ſet me on high, that the Dirt they fling, may the more come upon me; for ſome of them, that are ſo Miſerable, as to contribute to this *Work of Darkneſs, in Fighting againſt Truth*, know, that I have Gladly and Long been a Servant to this People of the Lord, and no more Government have I coveted or gained, but by Love, and in Love poſſeſs. And for the Charge writ againſt me, it is utterly falſe in Matter and Words, as theſe Accuſers have ſtated it; for thoſe words, they ſay, I cried out, no Man nor Woman, that was *preſent in that great Congregation*, will witneſs it, if they fear to Lye, and there are may many Witneſſes of what I ſaid; and though I was permitted to ſpeak a few words at that time, that one or more of their Informers heard me ſay, I had condemned, as not expedient to have been ſpoken there; but they being in the Dark, have altogether miſt it, and placed a Lye of their own making in the ſtead of what I ſpoak: But I unfeignedly deſire, that they may find a place of Repentance for this, and all other their Evils. But it is followed with another Falſity; for ſay they, *By her Authority, and* J. O's *Intereſt*,

they proceeded to Marry without a Licenſe. As to Licenſe from any Man or Woman to Marry, I have often publickly (as called to it) born my Witneſs againſt, and with the reſt of the Lord's People declared, *We make no Marriages, nor break no Marriages, nor Marry any, but every True Man and Wife ſhould know their being joyned of the Lord,* and ſo were theſe Couple; yet did not, nor durſt not go brutiſhly together, as ſome pretending more Holineſs, then others have done; but this prudent Couple, according to the Example of Holy Men and Women, had many Witneſſes of the People of the Lord, and in an Orderly, Solemn Aſſembly took each other, and the Preſence and Power of the Lord ſealed to it; and ſhe was a Bleſſing to him to whom the Lord gave her all her days: And I was ſo far from the Exerciſe of Authority in that Matter, that I know not that I Invited one to the Marriage, much leſs Commanded; and *J. O.* uſed no Intereſt in that Matter, that I know, then what he gained by Love; and had theſe Accuſers come to, and kept in this Love, they had been kept out of that Spirit of the Accuſer, that now from time to time acts them to ſeek Occaſion againſt the Brethren, and the Truth; and then, whether Falſe or True, as thoſe that Rejoyce in Iniquity, they publiſh it, that they may Murder in the Way.

And if any Righteous Soul, grieved and burdened with their Bringings forth in Miſchief, Write or Anſwer them ſharply, they imagine they get Strength by it, and ſhew it to Adverſaries of Truth, as if the People of the Lord did Amiſs in Clearing the Truth, and throwing back the Dirt on them, from whence it comes (but let all take notice, that the Prophet *Elijah* was Juſtified in his Reproaching of *Baal*'s Prieſts in their Blind Worſhips and Mad Fury; for the True God appeared to him for his Juſtification, as he doth unto us, that abide in his Power unto this day.) But for the Taunts and Mockings of *Samballat* & *Tobiah*, they are recorded for their Infamy forever: *For, what is the Chaff to the Wheat,* ſaith the Lord?

And I did not, nor do not intend to Controvert, or Anſwer the Writings of theſe Enemies of Truth, having not ſo much as read them through; only a few Lines, which being Falſe,

Truth

Truth required to come over, and upon the Head of the False Worker is it set: and I did not then cry out (as they say) in my own Concern, nor do I now write to serve my self, but the Truth; and the End hath and shall declare the Ground of all Actions. And as the Fighters against God have and do scatter from him, and gather into the World, with the Vain Customs thereof; so those that have and do contend earnestly for the Truth, have no other End or Aim, but to preserve in, and gather to the *Grace of God, which Teacheth to Deny all Ungodliness and Worldly Lusts*; and many Thousands they are that to this day are preserved thereby out of the Net that these Subtil and Deceitful Ones have laid, and are laying: But *Sufficient is the Grace* in which we have believed, and thereby we receive Power over all Spirits which are gone out, and hatch Mischief, and bring forth Lyes. But Praises be to the *Power*, that hath brought many into the One Mind, that above and before all they seek the Encrease and Enlargement of Truth; and these have the Mind of God, and know he is on their side, and laughs to Scorn all his Enemies: And our *Communion* and Fellowship is Holy, and within the Holy Place, where the Unclean and Inventers of Evil could never come; for the Unfeigned Brotherly Love gives an Enterance thereunto; but they out of it, not seeking after this, grow in Envy, by lusting thereto, and offering Despight to the Spirit of Grace in themselves, they bring forth the same against all us, that are guided thereby. And I am bold in that Spirit that cannot Lye, to say to all in this Gainsaying Spirit (as I did many Years since to some in the same Spirit; and some of these Evil-Workers did hear it, and are Witnesses it is fulfilled on them of whom it was then testified, *J. P.* and *C. B.* and others) if they return not, they are and shall assuredly be swallowed up of the Earth, and sink into it, cast again into the Sea, from whence they were taken, as bad Fish indeed out of the Net. But Holy is the Lord, and his Name shall be Magnified of all the Upright Ones; for their Redemption is sure; and these are daily coming forth with Songs of Thanksgiving, and the High Praises of the Lord are in their Hearts and Mouths forever and for evermore, *Amen.*

Friends, that are plain-hearted, and love Righteouſneſs, and though but turned *Sion*-ward; and you, that for the Truth have ſold All, you are all very dear unto me, as I know I am, and muſt be to you: for, as we are all of one Begetting, and are come to the one Hope, and are nouriſhed at the one Breaſt, where the Milk of the Word cauſeth to grow, into the Oneneſs of that Spirit, which ſets free from Sin and Death, here we have Unity, and bear one another's Burdens, and in the Life of the Head are affected with the Suffering of every Member, that hath Life therein, and with his Compaſſions come to be filled, and having Fellowſhip in his Suffering, are grieved and oppreſſed with the Works of the Adverſaries every where, and at all times, that ever ſince the Entrance of the Night of Apoſtaſy to this time are as truly Perſecuting Chriſt Jeſus in his Members, and Slaying him in the Streets of the great City, ſpiritually called, *Sodom* and *Ægypt*, as *Paul* perſecuted him when he got Letters from the high Prieſts to take Men or Women that were of that Way, and bring them bound to *Jeruſalem*: And as ſure as the Apoſtle *John* ſaw his Crucifying in the Spirit of Prophecy, ſo certainly with all the Contenders, and Gain-ſayers, and Reſiſters of the Teſtimony of Jeſus (which Teſtimony is the Spirit of Prophecy) be found Fighters againſt God, who miſchievouſly have taken up all Miſcarriages and Miſtakes, and with their Miſunderſtandings and own dark Imaginations, adding Lyes of their own making; whereby ſome have been weakened, and others turned out of the Way and the Truth, come to be queſtioned by the Ignorant, whereby the End of theſe Revolters is made manifeſt: And though I have not ſo much as ſaid in my Heart, I would they were cut off from the Lord; yet ſure I am, they have gone about as much as in them lies to pervert the good Way of the Lord, by making the People believe, the *Quakers* allow *Uncleanneſs* or *Unrighteouſneſs*, in that ſome profeſſing it, have gone out as they, and practiſed thoſe things that the Light teſtifieth againſt (and yet when in good Order, by Men loving Holineſs, there is a Meeting to reform or divide ſuch far from us, in the outward) this offends them alſo) So, may not all ſee the Reſtleſneſs of

this

this Spirit, that would throw the Guilt of thoſe that have offended, on thoſe Innocent ones that are travelling for the Removal of all Evils; But there are *many Thouſands*, to the Praiſe of the Power of God be it ſpoken, that are kept not only out of Uncleanneſs and all Unrighteouſnes, but are in the *true Religion which keeps from the Spots of the World*, and their Communion ſtands where the Blind could never ſee.

Another Stumbling-Block that theſe that are making the Offences, lay in the Way of the Simple, is, as if *we honour and ſet up Man in the Place of God, or we were Worſhippers of Angels*, which is indeed *Idolatry*; To which I am called to ſay ſomething, as being preſented with others, whom I am bold to ſay, believe all Obedience, Honour and Thankſ-giving belongeth unto him that ſits upon the Throne, and to the Lamb for evermore, and are not guilty of what this malitious Spirit would preſent them to be: But being acted by the ſame Spirit that they were that ſaid, this Man ſayes, he is the Son of God and therefore ought to dye; So they not being in the Spirit that revealeth the Son of God, thinks we worſhip Man for him; but he that knew Chriſt revealed in him, bids follow him, as he followed Chriſt, and that if I forgave any, I forgave it (ſaith he) in the Perſon of Chriſt. This I ſpeak to the Simple and Upright-hearted that they may be delivered out of the Snare of the Cunning Hunter that ſeeks the pretious Life, and to ſuch it will be given to know, what is hid from the Serpent, that is ſtill blind, and on Duſt feeds; and the Children's Bread, I nor any in the Faith, dare give unto them. But that every honeſt Heart may ſee what Spirit acts in theſe Purpoſers of Evil, I take notice of another Paſſage where this *Libeller* names my Name, and indeed, I knew not of it when I writ the former Part, but an honeſt young Man in the Street told me of it, and then I looked on that which they accuſe me with; ſome times before that and after it, I read, and being by the Power of the Lord, whom I ſerve in my Spirit, made as willing to remove any Offences, as theſe, by whom the Offences come (and on whom the Wo muſt come) are, to lay Stumblings, and I ſhall freely confeſs to that which is true in their Charge, and deny the Falſhood in

this

this, as the former; and I shall begin with that in the 19th. Line, pag. 44.

It's not unusual (say they) *with the* Quakers *to give as much Credit to one another, as is the setting their Names to things they know not.*

Answ. Friends, take notice how Ignorant the Carnal Man is of the things of God, and not knowing that Nearness and Strength of Love, that is among the Disciples of Christ, he brings it among the rest of the Rabble of his Accusations, that the *Quakers* credit one another in such matters, as indeed no Money-Lover nor Unbeliever could never do; for every Deceiver is afraid to be deceived; but who out of the Deceit is brought into the Faith and Love that is unfeigned, cannot fear that a Brother will deceive or hurt him, and had rather bear the harm of a False Brother (if it should so be suffered to be) then mistrust or think Evil of him that is in the Faith: But the Accuser of the Brethren, with all his Adherents are out of this Faith, and are Strangers to this Love by which it works. And though I never knew such a Practice among the *Quakers* (not in one President) ever offered to me or any, to put their Hands to what they know not, but this here rehearsed, and is this only by what he himself and my Maid said, some of which I know to be true and some false; but I had Joy that all should know in this Pack of Falshoods, this Truth, *That the* Quakers *have, and do still credit one another.* But whether it was so or no that *G. F.* sent to our House to have *J. P.* and my Husband put their Hands to such a Paper as they knew not; all I know of it I may speak of: My Maid-Servant then living with me, many Years since told me in a Morning when I came down, that there was a Man with a Paper to have some Friends put their Hands to, and that *J. P.* was a wise Man because he refused it, and this I upon some Occasion, told *J. P.* of, for I do not believe he ever heard my Maid say so to him; but he being affected with his own Commendations, hath repeated it before me more then once, that my Maid should say he was a Wise Man: What was said, was said to me, and from me he had it, and to my Knowledge, I never heard my Maid to say: Nor did I

ever

ever tell him, or hear him ſpeak thoſe words, *That ſhe believed her Maſter would have done it*, until now I ſee it in Print; ſo I cannot but take notice of their adding that which is Falſe, to make their Matters hold together: nor do I remember that Time, or Day or Week, that I ſaid any thing of *George Fox*, theſe words, that he repeats, as though I ſpoak them at the ſame time; but that I did at ſome time ſpeak thoſe words to *J. Pennyman*, and it may be to ſome others, I deny not; for in the Love of the Lord I travelled for him, and ſome others of them, that were in Danger by their Imaginations to fall into the Pit of Perdition; and ſo, as one that lived in the Love of God, I according to the beſt of my Underſtanding, endeavoured their Return and Safety, by imparting to them what I had found to be my Profit and Safety, and bowed to him and ſeveral of them, in telling them, that *in the Light none erre*; yet that I was ſuch a Child, as for many years I might not know my Right-Hand from my left: and if there were a Motion, or Revelation did ariſe in me, that I might think was true (and we that are in Unity in the Spirit of God, may and do ſpeak our Motions one to another; for the Spirit of the Prophets is ſubject to the Prophets; and the Order of the Church was, that they might Propheſie one by one, and the reſt might Judge) yet if *G. F.* ſhould deny it to be of the Lord, I ſhould be ſubject to his Judgment therein, as one in Chriſt before me: This, or to this purpoſe I ſpoke, and deny it not. But that this Deſpiſer of Dignities may attain his own End, to pervert the Good Way of God, by giving them to know what I was, he ſaid, *A Great Propheteſs*: Now if he did believe what he ſaith (though it was then a young time with me, being nigh Ten Years ago) he ſhould have followed my Example, and have brought his Motions to ſome in Chriſt before him, to have tried his Motion, and ſo by Counſel have been delivered from thoſe Wanderings and Runnings, and Mad Actions, that he ran into, when he brought that Truly-Valued Book, called the *Bible* (that I and many are come to the Comfort of, and know, that it hath been the Mighty Power of God that hath preſerved it from the Hands of thoſe that would have utterly Extinguiſhed or Deſtroyed it) to be burned: But Praiſes be to the Lord, that hath preſer-

ved

ved unto this Day, to give Teſtimony to the Light and Spirit which gave it forth; though *T. P.* may be reckoned among the Intenders, that would Deſtroy the *Bible*, who brought it to the Exchange, with other ſerviceable Books in their Places, and ſetting ſome on Fire in order to burn them, was prevented in this his Work of Darkneſs; and being by me and others dealt with for this and other Mad Actions, intreating him to come to Repentance, and no more follow the Imaginations of his own Brain; but he being too high for Counſel or Intreaty, returns us Hatred for Love, and goes on in Impenitency and Malitious Practices unto this time, as all the High-minded and Deſpiſers of Counſel ever did; and therefore no marvel that he preſents me, as one doing Amiſs, in ſaying, *I ſhould ſubject to one in Chriſt before me in any Caſe*: So all the Honeſt and Plain-hearted will come to ſee their End and Spirit, and beware thereof. And I have Juſtification with God in giving Honour to whom Honour is due, and have no Man's Perſon in Admiration, and know *G. F.* did never ſeek for Honour, nor hath been truſted in or bowed to, as a Man; but who ſeeth him that is ſent of God, muſt hear and obey him; and if any have or do exalt, or worſhip any but the Seed, Chriſt, to whom all Honour, Worſhip and Obedience is due, they have another God, and practiſe another Doctrine then *G. F.* hath been the Meſſenger of; for unto him, the only Begotten of the Father, he came to gather, and as he hath received, hath given unto us, that in the one Everlaſting Covenant, teſtified of by him, and all ſent of God, we may know the Father and the Son, whom he hath ſent: And many through believing can ſay, *He is aſcended, and lives for evermore*; But ſuch as are out of the Faith, Reprobate from God, could never ſee the Deſcendings nor the Aſcendings of the Son of God, who is to be Honoured as the Father: And they that are without Guile may ſee the Heavens open, and the Angels aſcending and deſcending on the Son of Man; But all out of the Spirit of Truth are Wonderers and Deſpiſers, thinking and ſpeaking Evil of thoſe things they know not.

We

We read of one that came to Christ in the outward, and said unto him, *Good Master, What may I do to have Eternal Life?* Christ answered him with a Question, *Why calleſt thou me Good? None* (saith he) *is Good but God.* This was a Parable to me, when out of the Faith; but in the Faith it is given to know the Deep Things of God: And I only mention this Scripture to throw back the many Accusations, that these Carping Spirits do cast on us, *as if we Idolize Man, or Men,* when all in the Faith know, all Power, all Good is of God, manifest and revealed in the Son by that Eternal Light and Spirit in which we worship; And, *none ever come unto the Father, but by the Son,* nor, *none ever come unto the Son, but whom the Father draweth:* And all those that are in the Dark, prophane that Name whereby we are saved; but our Peace they cannot Break, nor the Purpose of our God Hinder; for it must be accomplished: The full Time is come and coming, in which all things shall be put under his Feet in whom we believe.

And so I shall Conclude, with minding *J. Penyman*; and that though I have Cause to believe, He Tauntingly calleth me, *A Great Propheteſs*, yet I would have him call to Mind what I writ to him when he was a Prisoner at *Biſhops-Gate*: and as it hath in part been fulfilled, the full Truth thereof shall come upon him, and be made manifest to many; and if not, the Lord hath not spoken by me

Rebecca Traverſe.

Ellis Hooks's Teſtimony.

OF late there have been two Scurrilous Books publiſhed againſt the People of God, called *Quakers*; one entituled, *The Spirit of the Hat*; and the other called, *Tyranny and Hypocriſie Detected, or a further Diſcovery of the Tyrannical Government, Popiſh Principles, and the Vile Practices of the now Leading* Quakers, Which Books are full of Taunts, Jeers, Lyes, Scoffs and Scorns, which indeed are ſcarce worth anſwering; for God and all ſober Men know us to be otherwiſe, and our Neighbours, that are not prejudiced: But ſome thing has been anſwered, and is anſwered for the ſake of the Moderate and Simple, that they may not feed with them upon Lyes, Scoffs and Jeers, and their Condemned Stuff; and ſuch that have been amongſt them, and have ſeen their Errors, and have Condemned and been heartily Sorry of, and for thoſe things, while they were amongſt them, that is Meat now for the Vagabond *Quakers*, like the Vagabond *Jews*, which they publiſh to the World, to help them that deny the Principle of Truth it ſelf, and have made them a Feaſt with Lyes, and nevertheleſs they boaſt of the Parts of the *Hat-Men* (as in page 71.) and thoſe that Conſent with them, of the Abilities and Endowments, and then Scoff and Jeer at the People of God, and call them *Foxonians*. Will this be taking, think you, with People that love Peace and Quietneſs? But truly their Endowments, and your Abilities, are manifeſt to all the Peaceable People, and Sober-minded. The *Hat-Men* have been Raking and Watching theſe many years for Evil and Failings, and give it you to publiſh, which manifeſteth your two Parties oppoſite one againſt another; for one pretends to *ſtand for the Principle of Truth*, but the other *clearly denies it*: But *Pilate* and *Herod* were agreed againſt Chriſt; and ſo here is *Pilate*, *Herod* and *Judas* agreed againſt Chriſt's Members, and ſo againſt him, the Head.

And

And these Vagabond *Quakers* (that have been Watching for Evil) Corrupt Members these many years; and you, that Consented with them, say, The People of God, called *Quakers, are fallen in their Principles*: But they are the *Hat-Men* that are fallen; for the True *Quakers* ever stood against the *Hat-Men*, as they call them, in the time of them, and the *Ranters*; and we say, They are fallen. And you that take their Part, and Consent with them, should publish your Names, and be ashamed of your Doings in the Dark: but bring forth your Names to the Light, and not work in the Dark, nor challenge in the Dark without Name, and great Boasts; for we can appear before the King, and the King of Heaven, concerning our Actions.

And as for the *Hypocrisie and Tyranny of the Hat Spirit*, which would thrust it self in among us, which never was of us from the beginning, we alwayes judged it by the Power of God to be of the *Ranters*, who would have thrust in amongst us, before it was born.

And as for *Popish Practices*, we deny, and *Tyrannical Government*; but own the Order of the Gospel, the Power of God. And there is none of all them, that are mentioned in these Books, that hath done any Uncivil thing, but hath been dealt withal, according to the Order of the Gospel; and what has been Amiss they have acknowledg'd, and been heartily Sorry for, and have Turned from the Evil of their Doings: but these *Hat-Men*, or the *Spirit of the Hat*, that have not Repented, and *Some did make Confessions*, like *Pharaoh*, and *in Words seem'd to Repent*, are now turned against the True *Israel*, and are publishing the condemned Stuff in their *Garth*, that the *Garthites* might boast; for, mark the words (in page 70.) of those that Consent with the *Hat-Men*: It seems that they have got a Feast of that Condemned Stuff, of which some had done Wrong, and were heartily Sorry, and Condemned, and these Vagabond *Quakers*, the *Hat-Men*, have presented them a Dish of it, which they make Musick of; but the sober Reader may see, there is no Concord in it, but Mischief and Envy.

And as for *Benj. Furley's* Paper, which you *Hat-Men* and

others feed upon, who formerly were in that Practice amongst you, Has not he Condemned it? So, that which he hath Condemned is Meat for you Vagabond *Quakers*. And *That* which *Isaac Penington*, when he was with you *Hat-Men*, favouring you, gave forth concerning it, Hath not he Condemned it, and his Motion therein? And *That* which *G.F.* gave forth in his Book to the *Jews*, which you, *Elimas*-like, bring, to pervert the Way of Truth, was it not given forth concerning the *Hat* to *Magistrates*, and not concerning the *Wearing the Hat in Prayer to God*, for which he was fined Forty Pound in *Oliver's* dayes? Nay, are not some of those Men Offended at it now, that pervert *G. F's* words, which were only *putting off the Hat to Magistrates*, and not concerning *putting off it to God at Prayer*, as before said, as the Apostle commands, who was in the True Light and the Holy Ghost, who said, *That Men should Pray Uncovered*: therefore sayes this *Hat-Spirit*, and those that Consent with them, *That the* Quakers *are fallen from their Principles*; No, they are the *Hat-Men* that are fallen: And perhaps some of them are offended at our *Hats*, for not giving them the *Hat-Honour*; for we know their Ambition in other Powers dayes: And we have suffered more in other Powers dayes about not putting off our Hats to Magistrates, then we have in these Powers dayes; and it may be some of them are ashamed of their Names, and dare not bring them forth to Light, that have been of that old Persecuting Party: But *William Penn* has answered sufficiently to the Rational concerning this. But it may be the Workers in the Dark will murmur, and therefore they put their Work upon a *Baptist*, a *Stationer* to Name it, and to get it Licensed, and in the mean time they lurk in the Dark: But if we should gather up all the Failings of particular Persons among the *Baptists* and *Fifth-Monarchy*-Men, and others in this City and Country, and beyond the Seas, we might make a Book big enough; and we might make a Book of the *Hat-Mens* Failings, which they know well enough; but all those things we leave to God and all Good Men to judge, as knowing among us, the Members of Christ, who is the Head of our Body, that we do not admit of any Uncleanness amongst our selves, nor that which cometh

Publick

publick to the World, but in the Power of Chriſt Jeſus, and in his Light and Spirit, we do judge ſuch things amongſt our ſelves, let them be private or publick to clear the Truth, and that no Scandals may lye upon it, and the Name of God and Chriſt may not be Blaſphemed; God and all good Men know this, and according to Goſpel-Order, they are and have been dealt withal, which admits of no Impurity: And it is much theſe *Hat-Men* and their Companions, and thoſe that conſented with them, did not Clamour againſt *Moſes* and the Law of God, becauſe that ſo many amongſt the *Iſraelites* ran into Fornication; but theſe are of *Core's* Spirit, and *Dathan* and *Abiram's* Spirit, that offered a Strange Fire, who will be conſumed with it that gainſayes: And it was much they did not Rail againſt *Peter* and *Paul*, and tell that to the World, when *Paul* withſtood *Peter* concerning Circumciſion, and yet he circumciſed *Timothy*: And it is much that theſe Clamourers did not clamour againſt *Chriſt*, concerning *Peter*, his Curſing and Swearing. But theſe Confederates with the *Hat-Men*, that are thoſe that plead for *Wearing the Hat in Prayer*, *Ranter*-like, ſeem very much to Commend *J. Pennyman* and his Wife, as though we did not know them; but they and their Spirit is known, witneſs his Action at the *Exchange*, and their Voluptuous Doings at *Merchant-Tailers Hall*, which we leave to the Law of God and all good Men to judge.

And this *Spirit of the Hat* ſaith, *how did the Lord raiſe many to go forth to preach the Everlaſting Goſpel in his Power, &c.* pag. 10, 70, 71. and then theſe *Hat-Men* with their Confederates are angry, becauſe *G. F.* ſpeaks of *no Liberty but in the Power*, and pervert his Words, as though Conſcience ſhould not have Liberty in the Power: and now its clearly manifeſt to all People, what Spirit theſe *Hat-Men* are of with their Confederates, that they *would have a Liberty out of the Power*; for were not *G. F's* Words, that People's Liberty *ſhould be in the Goſpel, & Liberty in the Power of God*: & becauſe *G. F.* ſtands for the *Power of God* which was firſt received, and their *Liberty* therein, and the Liberty in Chriſt that made them free, which were his Words, and theſe *Hat-Men* and their Confederates, who are out of the Power of God, would have Liberty of their Conſciences

Conſciences, *out of Chriſt, the Power of God*: therefore you may ſee from what theſe Peoples Motions are, and in what their Conſciences have *Liberty*; for then that plead for Liberty of Conſcience, and plead for Sin as long as they live, and a Purgatory when they are dead; and ſuch, and theſe *Hat-Men* and them that conſent to them, would have a *Liberty out of the Power of God*, and yet go under the Name of *Chriſtians*. And is not this a plain Contradiction in theſe *Hat-Men*, and them that conſent with them, who confeſs, that we, the People of God, called *Quakers*, went forth in the Power of God, in pag. 10. and in pag. the 12. he terms *G. F.* a *Papiſt*, becauſe he ſaith *There is no Liberty out of the Power of God*: But you ſhould have put it in your Book, *true Liberty in the Goſpel* and the *Liberty in Chriſt Jeſus*, according to *G. F's.* Words: But I muſt tell you, All your Liberty of Conſcience, out of Chriſt Jeſus, the Power of God, is Bondage, both to the Soul, Body, Spirit and Conſcience. Where note, that by *Liberty of Conſcience*, *G. F.* did not ſpeak of *Outward Exerciſe in Worſhip*, for with ſuch Libertines we have no Unity; and all your Liberty out of Truth, out of the Power of God, the Goſpel, and out of Chriſt Jeſus, with all your Motions, is in the Power of Darkneſs: And your *Hat-Liberty*, keeping on your *Hats in time of Prayer*, which you much ſpeak of, which was impoſed upon us, as being *Heatheniſh*, *Romiſh*, and in the Curſe, and curſed by *J. P.* as his printed Paper manifeſts, printed by one of your Company, who would have thruſt it among us as a higher Glory, as ſome *Vagabond Quakers* ſtand for it to this Day, and not very many, which we, that have kept the Power of God, and our Habitations in the Truth of Chriſt, did judge it & the *Ranters*, that would have impoſed the ſame thing upon us; ſo we have been kept, as we were all along from the firſt: and becauſe we could not own ſuch, and *J. P.* carrying his Books to burn them at the Exchange, becauſe we could not be conformable to them, therefore come theſe Out-rages, Nick Names, Jeers and Mockeries againſt us, who have kept in the ſame Power of God, that we were firſt convinced by, which they malitiouſly call *Tyrannical*: ſo they are gone out from us, and it is manifeſt they were not of us; for if they had been

been of us, they would have continued with us: But as it was it is; Deceitful Workers and False Apostles there are, and the true Prophecy is come upon some of them, *The Dog is turned to his Vomit, and the Sow to the Wallowing in the Mire*, that they thus bite and cast their Vomit out against us, and who cannot tell how to worry us themselves, but have others that consent, and Confederates with them, and these are *their Abilities and Endowments they boast of*; but to all the Godly and sober People, it savoureth that their Books are but as a Raging Wave of the Sea, wherein they foam out their own Shame.

And as for the People of God, called *Quakers*, *Conformity*, It is to be made *conformable to the Son of God*; and as for the *Uniformity*, it is *in the Gospel, the Power of God.*

And whereas you say in pag. 12. *the Papists say, They believe as the Church believes, so likewise sayes* G.F. but the *Spirit of the Hat* sayes *Nay.*

This is known to all the People of God, called *Quakers*, to be a Lye against *G. F.* for *G. F.* his Words are and have been to *believe in the Light*, as Christ commands, who is the Head of the Church; and as for the *Hat-Man's Nay*, we dare not believe him who puts Darkness for Light, and Light for Darkness: But these *Hat-Men* are now turned into the Spirit of Wars, and Fightings against the Believers in the Light; and our *Uncovering our Heads when we pray to God*, &c. is by the same Spirit and Power as the Apostles did, who commanded Men to *pray Uncovered.*

And whereas the *Spirit of the Hat* enviously saith, *The Spirit of Anti-Christ in* G.F. *would wrest from me what I am not willing to part withal, to wit, my Conscience.*

What, is not that concerning *Wearing thy Hat in time of Prayer*, which I said before is contrary to the Apostles Order? And yet this is the *Hat-Man's Conscience*, who going from the Apostles Order, and Excommunicates thy self, and casts out thy self and your selves; for *Our Fellowship* is in the Power of God, the Gospel, and we cast out none, for they cast out themselves when they go from the Power of God, and our Work was and is, to seek to bring in again from under

der the Power of Antichriſt, by the Power & Spirit of Chriſt, as is ſufficiently made manifeſt; and not to wreſt the *Spirit of the Hats Conſcience* from him, but that his Conſcience and all others, might have Liberty in the Goſpel, the Power of God: and I leave it to the Lord, to Reward thee according to thy Words, which will be thy Burden, for terming *G. F.* as a *Pope*, and as the *Spirit of Antichriſt*, with ſuch like Malitious Words; for we nor he, own *no Head*, but Chriſt Jeſus, over our Church, who exerciſeth his Office amongſt us; and the *Law* that *G. F.* and others, the People of God, called *Quakers*, own and are bounded with, in which they have Liberty in the Order of the Goſpel, is the *Law of the Spirit of Life*, which is in Chriſt Jeſus, in which we have been kept from the beginning; though you have a Liberty to ſpeak and write what you pleaſe, and complain and murmur againſt ſuch that cannot bow, and have Fellowſhip with you, who will have a Liberty for your Conſcience, but not in the Power of God.

And the *Hat Spirit* ſayes, *He is informed of a Meeting, appointed by* G. F. *and other Elders, to Judge and Condemn ſeveral Men and Women of Good Report, and to Shelter and Cover the Wanton Practices of others, and to Diſcourage Perſons from Diſcovering the Wanton and Unclean Miniſters.*

Anſw. This is another Forgery of the *Hat-Spirit*; for Uncleanneſs and Wantonneſs, bleſſed be the Lord, they are ſtrange things among us: but if any Unſeemly thing hath at any time been done, ſuch were dealt with according to the Order of the Goſpel, without Reſpect to Perſons. And this we have further to ſay, That none have been more Notorious then ſome of the *Hat-Spirit*; but we ſhall not run into ſuch Traſh, nor have we any ſuch Miniſters.

And whereas the *Spirit of the Hat* ſpeaks of *giving Nick-Names*; and they put themſelves, *We were called* Quakers.

But do theſe of the *Hat-Spirit* now Tremble at the Word? Nay; if they did, they durſt not utter forth or ſpeak forth ſuch Nick-Names againſt the People of God, called *Quakers*, nor father ſuch Envious, Malitious Language againſt the Power of Chriſt and his Spirit in the *Quakers*, as they do.

And another Filthy, Lying Scandal, the *Spirit of the Hat* and his

his Company caſts upon *G. F.* and ſayes, *He was in ſuch a Rage, that* W. G. *thought he would have ſtruck* S. N. Which thing is falſe; there was no Appearance of any ſuch thing, as the Meeting can teſtifie, and I am a Witneſs, who was at that Meeting: And thus with your Lyes and Slanders you think to feed the Airy Minds, and make them a Feaſt. And as for *W. G.* he hath been heartily Sorry for Unadviſedly Speaking ſuch words.

And *G. F's* Books to the Lawyers and Judges did not contradict what was then acted or ſpoken in the Meeting; and therefore the 46th page of the *Spirit of the Hat's Tyranny and Hypocriſie* is full of Lyes. And alſo the ſame Slander and Lye is mentioned in page 42. of the *Spirit of the Hat, That ſome there preſent thought that* G. F. *would have ſtruck* S. N. and thus you add Lye unto Lye to ſtuff up your Paper, which, as is ſaid before, there was no ſuch thing; but the Man that did report it is heartily Sorry for it. But it ſeems, you *Hat-Spirits* torment your ſelves, and are vext about *G. F's* Marriage; but why did not the *Hat-Spirit* reprove *J. P.* for his Voluptuous Marriage, with his Veniſon Paſties, which were pulled about, to the ſpoiling of the Creature, and making a Scramble for the Multitude? Oh Shameful Doings!

In pag. 19, 20. of the *Spirit of the Hat's Tyranny and Hypocriſie*, and in page 32. in all thoſe pages is mentioned *John Whitehead's* Paper, and *G. F.* is charged with opening *J. Whitehead's* Letter, which was writ by him, which is a Lye, and a Forgery; for *G. F.* did not open the Letter, but it was ſent Open, only Encloſed to another, and left to *G. F.* and other Friends to diſpoſe of, as *J. W's* Teſtimony under his own Hand (before going) doth teſtifie: And therefore here you may ſee what ſort of Men theſe are, that forge ſuch Lyes upon *G. F.* And that which he left to *G. F.* and others to alter, was the Matter concerning *Wearing the Hat in Prayer*; for that was the Matter then in Controverſie (and not Other things) which he wrote to you; *For the Spirit of the Prophets is to be ſubject to the Prophets.*

And as for *George Biſhop's* Paper, mentioned in your *Tyranny and Hypocriſie*, about the time that you would have

thruſt your *Spirit of the Hat* in amongſt us, he did give it a ſufficient Blow in *Briſtol*, which you might have done well to have printed with his Paper: but it is like that made againſt you, who feed upon Condemned Stuff, Actions which many have been ſorry for, running into in the time of their Ignorance, wherein they beguiled the Simplicity, but now returned to Chriſt, their Shepherd, and feed amongſt the Flocks of his Paſture; but God's Words are true, *The Serpent muſt feed on Duſt*, who is out of Truth, *Duſt is the Serpent's Meat*; Your Sting, Venum and Poiſon is felt and ſavoured.

And as for *John Bolton*'s Reproving the *Slit in the Woman's Coat*, which you ſtuff up your Book with, and *G. F*'s Paper againſt *Faſhion* and *Images*, *&c.*

You may feed on ſuch Stuff, who live in the Vain Faſhions which therein are declared againſt, and which ſhall ſtand over you and your Images.

And as for all your *Aggravations* and *Nick-Names*, which proceed from your bitter Gall and Envy, *Simon Magus* like, we ſhall leave to God to judge of; for there are few ſober People, but ſee your Books are a piece of Envy, Malice, Hatred and Spight, and to be a Spirit that ſeeks Blood, and you would not have been ſo ſerved your ſelves.

And you make a great Clamour againſt our *Law*, *Government* or *Order*.

I ſay, as before, Our Order is the Goſpel Order, and our Law is the Spirit of Life, which we received, which is in Chriſt Jeſus, the Heavenly Man, by which the Old *Adam*'s Actions are judged.

And further, The *Spirit of the Hat* ſaith, *That* G. F. *and ſome others, the Elders, had a Meeting to Judge and Condemn ſeveral Men and Women of Good Report.*

Anſw. Why might not *William Mucklow* have ſaid, That he was one of them, that had reported that Slander to a Laſs, upon a Woman that was Innocent, who was judged for it?

And this is another Lye, in your ſaying, *That* G. F. *and others endeavour to ſubvert the Royal Law of Liberty*, pag. 38. For had you owned it, and kept in it, you would not have done

that

that unto us, as you have done; Neither did God or Christ ever teach you to utter forth those *Scoffing Expressions* against *G. F.* and the People of God, as may be seen in the 40th Page of the *Hat-Spirit*; and it is the *Hat-Spirit* indeed, for it is not the Spirit of God.

And in pag. 3, & 4. of your *Tyranny and Hypocrisie*, there it is said, *Our Principles are far different from what we profess openly, and that we act upon the same Principles as the Court of* Rome.

Oh Lyes, and Malitious Men! All these are your invented Lyes; for you and the Court of *Rome* we deny, your Spirit and Power, who are of the same Spirit that would murder us, as the *Papists* did formerly; your Spirit is savoured: How we invite People to Christ, both in publick and private, the Lord knows, to whom we leave you, for him to deal with you according to your Works.

And in the 7th page of your *Hypocrisie and Tyranny*, it is said, *For if every Man upon pain of Sin, walk according to the Light in his own particular, then he cannot without Sin walk according to the Light in* G. F. *or others, when that is diverse or contrary from his own.*

As for your *Light*, as Christ said, *It is Darkness*, your Works and Words do manifest it, who are condemned with the Light, which *G. F.* and we, and others walk in, which is the Light of Christ Jesus, which makes you to Rage; and then we know that you cannot bear our Judgment, nor *G. F's*: and therefore such as pretend the Light of Christ, and are Haters and Persecutors with your Tongues of them that walk in the Light, we have no Unity with you, as before. But you often with Aggravations and Malice quote *G. F.* and scoffingly say, *your Elders*, throwing Dirt at them, to make them Odious amongst such as your selves, putting your Bear-Skins upon them, that you may set the Dogs upon them.

And we and *G. F.* do know the things of God, by the Spirit of God; and the Scripture doth not reveal the Scripture, but the Spirit of God is it that leads into all Truth, and it is the same that is revealing the Father to us.

And whereas you make a great Complaint (in the 16th

page) of the *Quakers, not letting ſome of you Bury in their Burying-Ground.*

Indeed, when ſome of you *Hat-Men* have come with Railing and Abuſive Terms againſt us, with Abuſive Language, and called us worſe then the Prieſts; and when his Child has dyed, then the Father of ſuch a Child has come to us to have a Grave, not out of any Conſcience, but *to ſave his Money*, we have bid him then go to the *Prieſt*, whom he counted better then we, with whom he had Fellowſhip. And ſuch *Looſe Perſons*, that live not in the Truth, *We cannot be Witneſſes of their Marriages*; for we Marry none, but are Witneſſes: and well might *J. B.* deny *William Mucklow*, who, *Ranter*-like, kept on his Hat in Prayer; we have no Unity with ſuch Uncomely Practices. And *J. Oſgood* and others may praiſe God that they ſee your Folly, and have given a Sufficient Teſtimony concerning your Spirit.

It ſeems you are tormented becauſe *G. F.* ſent for two *Kings* and the *Emperor*, which came to hear him in *America*, and were tender: you wanted ſomething to ſtuff up your Book withal; had they been Malitious, it would have pleaſed you.

And whereas you ſcoff at our *Order of Marriage*, page 21, 22. and call it *G. F's Order*: We muſt tell you, It is the Order and Practice of the Holy Men of God, mentioned in Scriptures, who took one another before Witneſſes.

And whereas you Wickedly ſay, *We Contradict one another in the Light and Spirit.* This is all like the reſt; for ſuch as you we can favour, You *Hat-Men*, who have pretended to lean upon the Lord, but have, and ſome have had a Bitter Cup for it.

And *G. F's* words were true in time of *J. P's* Wearing his Hat in Prayer; if all be left to the Free Spirit of God, there had been no ſuch Reaſoning about *the Hat in Prayer*, which you ſhould have printed the reſt of *G. F's* words, how that we denyed the Wearing the Hat in Prayer in the *Ranters*, in the time of *J. N.* and alſo in the time of *J. P.* and did alſo deny the Practice and Principle, and directed People to keep in the

Power

Power and Spirit that the Apoſtle was in, who ſaid, *Men ſhould Pray Uncovered*, as they did in the Apoſtles dayes.

And whereas you *liken us to the Church of* Rome, pag. 25. ſcoffingly. It is no matter to us, if the *Pope* profeſs God and Chriſt, and put off his Hat when he prayes; we ſhall not deny God nor Chriſt, nor keep on our Hats when we pray becauſe of that.

And in pag. 29. you make a great *Out-Cry*, becauſe we ſaid in our Declaration, *We always paid our Taxes*; and then you ſay, *An Honeſt-hearted Woman paid none.* We know ſhe was a Whimſical Woman, and whither her Whimſies carried her, viz. *Mary Boreman*, now called, *Mary Pennyman.*

And whereas you ſay, they *are not afraid to ſpeak evil of Dignities*, G. F. *and his Adherents, and ſuch as exalt themſelves.*

This is Spight and Malice, and much ſuch Stuff is in the 30*th.* page not worth taking notice of: for *Dignity* is the Power of God, which *G. F.* and we own; and they are the Body of Chriſt that are in it. You cannot exalt your ſelves above it, nor the Doctrine of Truth that is in Ancient Friends (which the Devil is out of) who are made God's Free Men and Women by it; and God has given us Power and Spirit to judge ſuch Envious Spirits as this Book comes from: and ſo, we have no Unity with ſuch that be out of the Truth, neither can we have any hand in publiſhing their Books, and we have a care of them that are printed on the Truth's Account.

And whereas *you ſay, that none may be permitted to publick Buſineſs but thoſe that ſeek the Good of all, that is, ſubmit to the Body of* G. F. *and his Party.*

Here is Envy and Lyes again: Where were there ever ſuch Words ſpoken, to ſubmit to the Body of *George Fox* and his Party? may not the leaſt feel the *Deviliſh* Spirit in theſe Words? for we would have all to ſubmit *to the Body*, which *Chriſt is the Head of*, and ſuch, in Chriſt's Power and Spirit, are fit to do Buſineſs in the Church, that ſeek the Good of all; and we limit not the Lord, but would have all obey him in his true Light, in which there is Fellowſhip.

And whereas you ſay, *ſome of our Hearers have been weary of our long Preaching.*

Anſw.

Answ. It is like they were such as *John Pennyman* and othe *Apostatet*, who come crying against us in a publick Meeting like the World.

And as for *John Perrot* (who is gone) we do very well know what he was, and what Imaginations he went into, though he and you, lay it falsly upon the Lord: and we contradicting him and his Practice, in *Wearing his Hat* and Covering his Head *in Prayer*, was not only from *G. F.* but the Apostles; and if *J. Perrot* and his Party, did speak against *G.F.* and us, because we could not own your *keeping on your Hats when you prayed*, upon his or your pretended Motion, but then and now make these Out-cryes against us who have kept our Habitation, and you are found in another Spirit then the Apostles were in, who said, *Men should be Uncovered.* &c.

And *you scoffingly say, if* J. Perrot *be condemned*, Fox *cannot stand.*

Why? because *Perrot* pretended a Revelation to do that which the Apostle forbids: but, poor People! you have manifested your selves, and thus you are angry because *G.F.* and others cannot change like you, to your *Hat-Spirit.*

And whereas *thou speaks of a Declaration and Scurrilous Paper*, pag. 37. thou shouldst have printed the whole Declaration, that People might have seen what it was; which Declaration was against Wickedness & Uncleanness, and Scandalous Books, and Papers against us.

And for *John Pennyman*, I never heard any one say otherwise of him, but that it was a mad and wicked Action, to which the Devil lead him, when he followed his Motions, to the *Exchange*, to burn his Books: and what did he carry the *Bible* and the Book of Martyrs there for? think you.

And whereas you make a great Business of *Tho. Ibbit* of *Huntingtonshire*; Friends were tender to him, and though he had a true Prophecy, and a Sight of the Fire, yet he afterwards confest he exceeded, and saw himself: And why do you mention *G. F.* who was above 100. Miles off at that time? this doth shew the Venom of your Tongues. And you say, you have seen the Forgery of *G. F.* in the Name of the Lord, contradicted the Elders, but this is like the rest.

And

And though *J. Penryman* and his Company have been scraping up this many Years, these things which they have published in Print; *where did they ever go to admonish any one, or to speak by one, or two, or three to them*, according to Christ's Doctrine? but this are the Doings of *False Brethren* and as for *John Swinton*, he saw his Errors when he leaned towards you, which his condemned Stuff is Meat for such Envious Spirits as you are. And in their 43. pag. they jeer and scoff, and call a Meeting at *Bull* and *Mouth G. F*'s Court, or Murderously call it *King Fox's* Court, when *G. F.* never had been at *Bull and Mouth* Meeting since it was burned down; and many Scoffing Words are in the said 43. page, scarce worth mentioning.

And in page 44. you say that *J. Penryman* complains and tells the World in his refusing, to sign a Certificate of *Wm. Sparrow's*, he received a Check from *G.F.* and for advising that others should not subscribe to that which they were ignorant of: We never put any to subscribe that which they were not willing to, for that was but a civil thing concerning *Wm. Sparrow's* Certificate; and this is many Years since, that *J. Penryman* has kept this in store in his malitious Heart. And in Pag 46. the Paper which *R. D.* sent up of *R. Whit's* to advise Friends upon his Death-Bed, was not contrary to *G.F's* Doctrine and Practice, he was not advised to any thing beyond his Freedom, and therefore *G. F.* is clear of that Aspersion: For the Man was advised by me, and nothing was imposed upon him; but the matter was declared unto him, and left to his Freedom to do as he would, and he was well satisfied till *Mary Boreman*, and such as she, put Doubts and Fears into his Mind, and made him question what he had done, and Judge himself to have done wrong, when indeed it was not so.

And whereas you say in your *Tyranny and Hypocrisie*, *He will not count himself Obliged to keep off his Hat by Vertue of* G.F. *his Law.*

Answ. Here is more of your Wickedness, for we do it from an Inward Principle of Truth, and from the Power & Spirit of God, as the Apostle laid down in Reverence to God, and thou mayest call it the *Apostles Law*: Yet some of the *Hat-Men* have

pre-

pretended Motion, and ſome in Oppoſition, in their Wills; and there are many Lyes in that page, which are not worth mentioning.

And as for *Vitious Miniſters*, or *Strumpets*, or *Wantonneſs*: We deny, the Lord knows our Hearts; and have ever ſearcht and ſeekt out, and admoniſhed, and reproved by the Power of Chriſt, who has given us Power amongſt our ſelves, not to ſuffer ſuch Actors and Actions amongſt us, and therefore not to trouble the *Major*, nor the *Aldermen*, nor *Common Council*; they ſee enough of that among your Church every day: and let the *Baptiſts* and *Hat-Men* bring out their own of their own Fellowſhip, with the reſt of their Confederates, as many we might particularize, and let their Six, or their Dozen of the *Aldermen* or *Common-Council* judge them, if they cannot judge themſelves.

And as for *J. C. D. B. W. W. T. T.* and *T. M.* all theſe have been dealt withal according to Goſpel-Order years ago, but it ſeems theſe Adverſaries and Back-ſliders are pleaſed to bring them up, to ſpeak Evil of the Right Way. And if *W. C.* was accuſed long ago in *London*, and hath condemned his Evil, and cleared God's Truth, this clears us, and condemns your Wickedneſs. And as for *T. M's* committing Uncleanneſs when imployed by *G. F.* to judge Perſons and Meetings, this is utterly falſe; for *G. F.* did not imploy him: but when any thing was manifeſt of him, that was Uncivil, he was dealt withal according to Goſpel-Order. But as for your Charging him in Committing Uncleanneſs, we leave him to deal with you for it; who, it may be, you may find like one of your ſelves, that will ſoon go with you to an *Alderman* or *Major*, who formerly charged the *Miſtres*, but now you ſay, it is your Miſtake, it is the *Maid*; and thus your Tongue is your own, who matter not what you ſay; but I leave *T. M.* to deal with you.

And whereas you ſay, *A Miniſter that is guilty, is Judged and Diſowned privately when Evidence appears.*

So our *Adverſary* would have us to Judge or Diſown without Teſtimony; this is like his Law, page 50.

And as for your ſaying, *Scandalous Familiarity of the Prophets and Propheteſſes, or Miſtreſſes before Marriage*, muſt go for nothing

thing; for I and many more are Witneſſes that theſe things are Falſe.

And whereas *John Boulton* is accuſed that he ſhould ſay, *He had the Laſſes Papers by him.*

John Boulton ſayes, *he never ſaid that they confeſt to thoſe Charges charged againſt them*: For, if thoſe things had been true, it had been a Shame for Modeſty to ſpeak of them; but upon their being Examined, they did deny that they were guilty of ſuch things, but in ſome things they were Childiſh, which they were ſorry for; which Confeſſion of theirs, and Anſwer to the Dirty Papers, which you feed upon, *J. B.* hath by him: But all theſe groſs things, which they charged them with in their Paper, *were as Falſe*, they ſaid, *as God was True*; and their Brother, who is one of the World and Relations, ſaid, *He would not ſee his Siſters ſo defamed*, as may be ſeen in the Girles Anſwers, *but they would Revenge their Cauſe, which they ſent up to* London *about four years ſince*; which Anſwer *John Boulton* has to this day; which, if many were but in Shame and Modeſty, they would be aſhamed to mention ſuch things, which are abhorred by us, and all are judged that are guilty of ſuch things.

And whereas you ſay, William Mucklow *offered to be at the hearing of* J. W. *upon Information of Wantonneſs committed by him, concerning which* W. Mucklow *could ſay ſomething.*

We do believe *W. Mucklow* was ſuch a prying Man about other Mens Matters, as he was about *Hannah Salter*'s Buſineſs, but *J. W.* was examined concerning the Matter, and the Party that accuſed him, and we have Power ſo to do by the Power and Spirit of God, and it was not found to be as was repreſented by thoſe Evil Spirits, but clear of what they accuſed him.

You ſay, John Harwood, *formerly one of their Miniſters, and while ſuch, found guilty of Notorious Uncleanneſs; and the ſaid* J. H. *accuſed* G. F. *but could have no hearing, and publiſhed his Charge in Print.*

G. F. anſwer'd thoſe *Lyes* of *J. H.* long ago, which now may be food for ſuch as you, he anſwered them in Print. As for *J. H.* being one of our Miniſters, and whilſt ſuch, found guilty of notorious Uncleanneſs, theſe are *Notorious Lyes*; for he was one

of you *Hat-Men* then, and preacht it up like you; and therefore for Shame ſtop your Mouthes, and lay not the Unclean Actions of your *Hat-Miniſters* upon us, though we did deal with him, as we did deal with you, while he would hear, according to Goſpel-Order.

And whereas *W. Mucklow* ſaith, *He accuſed* G. F. *to be a Reſpecter of Perſons in Judgment.*

But this is falſe, like the reſt; and *ſome pronounced Woes upon him*, &c. it was thy Portion.

And at a Meeting after the *Plague*, E. Barnes, *as the Miniſters were exalting themſelves, cryed out while* R. F. *was preaching*; You have Whored from the Lord: R. F. *ſaid*, Thou art Whored, *or* the Whore: *This* (ſayes *Miles Stancliffe*) *was an Unſavory Word in* R. Farnſworth, *but not an Unſavory Word in* E. Barnes: But theſe Men cannot ſpeak without Envy and Lyes; they were exalting Lyes. But was not this *E. B.* one of your *Hat-mens* Spirit? and did not ſhe manifeſt her ſelf to be in the *Whoriſh* Spirit in *Hampſhire*, and *Roſe Atkins*, and the Man they kept Company with? what's become of them? which is beyond the Bounds of Modeſty or *Chriſtianity*, as it is known to the World in *Hampſhire*: Why do not you write down their Carriages? *M. S.* and the reſt ſhould have declared it.

And many Jeering Words there are in your *Tyranny and Hypocriſie*, who would Tyrannize over the Innocent with your *Spirit of the Hat*, who tell jeeringly of *G. F's Kingdom*, and *a Peer of it*, and *Foxonian* over and over, and *King of the Quakers*; and thus your Deviliſh Gain-ſaying Spirit, *Core*-like, and *Judas* like, ſeeks the Life of the Innocent.

And why do you not anſwer *Solomon* in his *Challenge*, ſeeing you have taken part of his words out of his *Challenge* to *Muggleton*?

And you make a great Matter about *G. F. Ruling in his Kingdom*, and *Governing in his own Kingdom*: Muſt not every True *Chriſtian*, that is born again in the Power, Rule in his Kingdom, that is begotten again to a lively Hope? And doth not Chriſt ſay, *The Kingdom of Heaven is Within you*? And are not all the true Saints Heirs of the *Kingdom, that ſtands in Power, and Righteouſneſs, and Joy in the Holy Ghoſt*? It ſeems to this Kingdom within you are Strangers, like *Phariſees* and *Jews*, in your *Le-*

here,

here, and *Lo there*, and *Obſervations*, who crucified Chriſt; and ſo now you would crucifie his Members, to whom his Father has given a Kingdom, that ſtands in Power and Joy in the Holy Ghoſt: and is not the Power and the Holy Ghoſt Everlaſting? Oh you Mockers and Scoffers! Take heed, leſt you be ſuch as God will make your Bonds ſtrong: And is not this Kingdom within, that is in Power and Joy in the Holy Ghoſt? Is not it eſtabliſhed in Peace in the Heart? and are not the Saints Heirs of the Kingdom and of the Life that hath no End? and is not the Power of God Spiritual and Divine.

And becauſe it is ſaid, *G.F. has reached through his Children afar off to the begetting of many to a lively Hope.* And what then? doth not the Apoſtle ſay, *many Members, yet one Body? they were baptized by one Spirit into one Body; and though they were abſent in the Body, yet preſent in the Spirit, and that it did reach one unto another* (mark reach) which was the Spirit and Power of Chriſt, in which was their Fellowſhip and Union: Do you not manifeſt your dark *Hat-Spirit* here? And the Life of Chriſt that has begotten *G.F.* the ſame it is that doth reach and beget others to God, and that Spirit is bleſt (which begets and brings out of the Curſe) he was bleſt (and is bleſt) in all Generations; and who are of Faith, are of *Abraham*, who was the Father of many Nations. And a great deal of malitious Stuff is in your Book, which all that are ſober, can ſavour it from what a Blood-thirſty Spirit it is come, who would fain ſtir up the People againſt us, and the Powers; but your Envy is ſeen. And if any have gone out into any Uncleanneſs or Looſeneſs, it hath been a Grief to our Souls, and a Wounding to our Spirits, to ſee God, his Truth, and his People diſhonoured, and they have not been received amongſt us again, *but by Repentance*, which is according to the Mind of the Lord, and Practice of Chriſt & his Apoſtles. And why are theſe *Apoſtates* ſo mad that *G.F.* ſhould inherit the *Kingdom of God* that is Everlaſting? Are not Chriſt's Words, *Seek the Kingdom of God firſt, and all things ſhall follow?* and becauſe he and thouſands more have found the Kingdom of God, this torments you that are in the Kingdom of Darkneſs: and whoſoever will receive the Kingdom, muſt receive it as a little Child; but you are too big for it, and you that truſt

your own Riches Inward and Outward, cannot enter the Kingdom, *Luke* 18. and was not the Kingdom of God to be preached? but you do not love to hear talk of it; but you that once set your Hand to the Plough and look back, are not fit for the Kingdom of God. And is it not said, *the Kingdom of God is come to you*, Luke 10. and was it not said to the Backsliding *Pharisees*, like you, that the Kingdom was taken from them? Is not this your Condition? has not the little Flock a Kingdom? but you shall weep and gnash your Teeth, when you see *Abraham*, *Isaac* and *Jacob* in the Kingdom, and your selves shut out; for the Kingdom stands not in Word, but in Power: and are not the good Seed the Children of the Kingdom? and will not God establish his Seed for ever?

And now *John Pennyman* and *William Mucklow*, I have a few words to you, who, like *Brethren in Iniquity*, have joyned together to betray the Innocent; It had been better for you, that a Millstone had been hanged about your Necks, and you cast into the Sea, then that you should have done what you have done. And as for thee, *J. Pennyman*, Thou hast long been full of Envy; and though Friends sought to preserve thee, if it might be, and to keep thee out of the Evil, yet I feared this would come upon thee, knowing that there was a Murderous Spirit in thee, and now thou hast fully manifested it against *G. F.* and others of the Saints; but *Wo* and *Misery* will be thy Portion, if thou dost not Repent, for thou hast set thy self against the Truth, and art joyned with the Enemies of Christ, to Persecute his Followers: And thou hast been a long time a Persecutor of me, as thou knowest, and now thou vents thy Malice against my Brethren; but I can say, *God forgive thee*, if it be his Will; but I fear thou art wholely shut up in Darkness, and so for Destruction. And this was upon my Heart to write unto thee, who am, and alwayes desire to be a Servant to the Truth, which thou despisest, called

Ellis Hooks.

Thus

THus *Reader*, haſt thou the *Teſtimonies of ſeveral Perſons named in that Libel*; ſome of whom are more obſcure, others more known: their Truth and Honeſty ſhall ſpeak for them, I will not; But moſt of them are too Noted for Worth and Integrity to be doubted upon a *Libel, ſtuffed with that Rage, Treachery, Slander and Scoff*. We might alſo produce the *Condemnations* of three Perſons againſt themſelves, the firſt Letters of whoſe Names are unworthily mentioned by the *Libeller*; but the Truth is ſufficiently cleared, and their Addition would give the Book too great a Bulk; we rather wiſh it had been many Sheets leſs, knowing that great Books are ſeldom read in this Careleſs and Impatient Age: only *Reader* be pleaſed to Conſider the *Deceit of this Adverſary*, and how ready he is to ſtretch any thing to ſlander and defame both Particulars and a Society. The *Spirit of the Hat* charg'd our Miniſtry with Whoredoms and Strumpets in the preſent tenſe: This *Apologizer* tells the World, our Anſwer was Evaſion, becauſe we took it ſo; for ſayes he, *the Book meant it of time paſt*: that the Book meant no ſuch thing, unleſs a thing means quite otherwiſe then it ſayes, read the Paſſage. Next, what is that to us if a *Judas* or *Demas* that received part of the Miniſtry, fall into the Evil of this World again; can we do any more then Condemn it, and we did nothing leſs? Is that to prove *our Miniſtry Vitious* to tell a Story, perhaps ſeven or ten Years ſince, of any one or two that have at times opened their Mouth in our Aſſemblies? Oh! God, the Righteous and Terrible Judge, will reckon with this Ungodly *Libeller*, and thoſe Baſe, Murdering *Judaſſes* that have furniſht him with this dirty Traſh: *God will clear our Innocency, and detect their Envy and Hypocriſie* more convincingly to all the World: and that dreadful, black and Stormy Day that haſtens to try and winnow the Nations, will ſcatter them and their Miſchievous Deſigns, when God will preſerve us in his Fear and Counſel, by his Power, to his Eternal Praiſe, and our Conſolation, World without End.

W. P.

A

A Poſtſcript To the READER,

Concerning the *Unity of our* Adverſaries *againſt us*, amidſt the *great Diſcord they are at amongſt themſelves.*

HOw hearty theſe Men are in their *Envy* againſt us, and *Hatred* to the Way we profeſs, is very diſcernable from their *cloſe Confederacy* and *ſtrict Union*, who are as remote, and differing from, and abſolutely contradictory to one another in their *Faith, Worſhip* and *Diſcipline*, as to the *Quakers* themſelves, againſt whom they have combined. They are made up of ſome *Presbyterians, Independents, Anabaptiſts, Socinians* and *Apoſtates from us*. A ſtrange Medley of *Adverſaries*, and ſtranger, that there ſhould be ſuch Union to Miſchief! But let us view ſome of their Principles.

1ſt, The *Presb. Indep.* and *Anab.* believe that the *Father, the Son, and the Spirit* (though three Names, denoting three Perſonalities or Subſiſtences) *are One, Infinite, Eternal and Omnipotent God*, At which the modern *Socinian* cryes, *Blaſphemy and Idolatry*; For, ſayes he, *Chriſt is but purely a Man, and the Spirit but a Creature.* Now come in theſe *Apoſtates* againſt the Presb. Indep. Anabapt. *We deny your Perſonalities and Subſiſtences*; And to the Socinians,

cinians, *We own Christ and the Spirit to be of one Nature and Being with God the Father*; *And it is Blasphemy to say, that Christ and the Spirit are Creatures.* Here's the first *Discord* or *Fumble* between our Adversaries.

Secondly, The Presbyter. Indep. Anab. and these Apostates, *assert God to be a Spirit*, At which these Socinianiz'd Followers of *John Bidle* say, *There's no such thing*; but, with *F. Reeve* and *L. Muggleton*, *That he has a Body like to a Man, and inhabits a certain Place.*

Thirdly, The Presb. Indep. and Anab. concerned chiefly against us, hold, *That God from all Eternity elected a certain Number to Salvation, and reprobated the residue to eternal Damnation, without respect to any Condition of Obedience or Disobedience, thereby to illustrate his own Soveraignity and Glory*; which Principle these *Apostates* have so much Understanding yet left, as to repute *pernicious* and *damnable.* The like do some of these *Socinians* we have to do with; others of them having *wheel'd off a few years since to the* Geneva *Predestinarian side.*

Fourthly, The Presb. Indep. and Anab. believe, *That by Christ's Life and Sufferings wholely without, God's Justice was Satisfied for Sins, and Justification compleatly wrought for the Elect, not only by Forgiving Sins past, but reputing them really Just and Righteous whilst actually Sinful*; which kind of Doctrine these *Apostates* deny, as also doth the *Socinian*, affirming, *That God needed no such rigid Satisfaction; that this is not to make him Righteous, but Revengeful; and that Christ cannot so properly be said to be the Cause as the Effect of the Father's Love*; For God so loved the World, that he gave his only begotten Son, &c. And *though such are forgiven who truly Repent, and that Remission was sealed by Christ's Blood, as a Sacrifice; yet Men are not made really Righteous within, by any Imputation from another's Righteousness without,*

without, while they are really Unrighteous within. This is the 4th. Contradiction.

Fiftly, Presb. Indep. and Anab. *believe Christ to have now in Heaven an Human Body, or one of Flesh, Blood and Bones.* The Socinian and these Apostates say, *he hath no such Body, but that which he hath is more Spiritual and glorified.*

6*ly,* The Presb. Indep. Anabapt. and these Apostates affirm *the Immortality of the Soul. The* Socinians *deny it.*

7*thly,* The Presb. Indep. Anab. and Socinian *deny the Light that shines within, to be Christ in his Spiritual Appearance.* These Apostates, though erred from it, yet *affirm it to be such.*

8*thly,* The Presb. Indep. Anab. *deny that it can lead Men that obey it unto Salvation.* The Socinian with these Apostates, affirm, *that it is able to lead such as follow it to Eternal Life..*

9*ly,* The Presb. Indep. Anab. and Socinian *deny the Spirit to be poured out in these, as former Ages; or that Men ought to wait for the Motions of it to Preach, Pray, or Praise God,* These Apostates in words *confess to maintain the contrary.*

10*ly,* The Presb. Indep. Anab. and Socinian affirm, *That the Scriptures are the only standing Rule, to measure and try Doctrines, and Spirits by under the Gospel;* These Apostates believe no such thing.

11*ly,* The Presb. Indep. Anab. and Socinians *disown the Practice of Keeping on the Hat in time of publick Prayer;* These Apostates call the Pulling of it off, *a Tradition of Men, a Romish Tradition, &c.*

Yet, *Reader,* for our seasonable and due proceeding against them, as Innovators upon the Church of Christ, and Disturbers of our Peace, by this new, unprofitable, and

and irreverent Practice, denying them in their perſistence, and rejecting their Motions, as not coming from the Spirit of God, are we furiouſly fallen upon by ſome of each of thoſe fore-mentioned *Parties*; who (as Men forgetting their own *Eſſential Differences*, and that *Perſecution* they have followed one another with for years) like the ancient *Scribes*, *Sadducees* and *Phariſees*, unanimouſly endeavour our Diſgrace & Overthrow in the World; as if they were all of one Faith in Doctrine, who ſcarcely in any two moſt weighty Points hit: which ſhews, that Men under divers fundamental Differences, may be acted by one and the ſame Spirit of Envy and Bitterneſs againſt the Truth, and them that live therein. What elſe can I call that which has given theſe *Apoſtates* that place in their Hearts (that while Faithful, hated them, as they ſtill do us) who *Judas*-like have run away from us, to inform our Enemies which way they may take us at an Advantage?

Theſe Men they hug, commend and vindicate at ſo high a rate, as if they were the only great *Pilgrims* on Earth for Righteouſneſs (as much as they differ) and we, a Crew of *Tyrants* and *Hypocrites*. Their *Innovation* muſt be called *Goſpel-Liberty*; but our *Religious-Government*, *Tyranny*: They juſtifie the Motions of theſe *Apoſtates*, and condemn *Us* for refuſing them, whom *themſelves both deny Motions*, and the Way to know them. They put me in mind of the *Jews* of old, who were ſeldom wanting in the Promotion of the *Chriſtians* Sufferings by the *Heathen*; nay, they were glad, and improved the leaſt Occaſion to ſet the *Infidels* upon their backs: alwayes the *Jew* and *Heathen* ſaid *Amen* to the Deſtruction of the *Chriſtians*; yea, that very thing for which the *Jew* in his time ſuffered from the *Heathen*, to wit, *That they worſhipped an Aſs's Head*, was after abuſively

made the Reproach of *Christians*, both by *Jew* and *Heathen*. What others have we received from the *Separatists* of this Age? who make us to inherit that sort of Suffering which they once thought Ungodly in their Adversaries. *How welcome was a Renegado* Christian *to the* Heathen, *or a Backslider to the* Jew? How cheery were they of such an one's Intelligence? and how apt to aggravate it to the Wrong of *Christianity*? But if that was nevertheless *True*, because of the Unfaithfulness and Treachery of its Professors; neither is our *Way* to be concluded *False*, nor our *Society Criminal*, because a few straggling *Renegadoes* have in their Discontents, furnisht some common Enemies with a broken & imperfect Account of our *Church-Proceedings*: But as this will turn little to their Credit with Wise and Just Men, so have we Confidence in God, that having brought us through many Difficulties, he will continue to preserve us through the Peril of *False Brethren*, and all other Tribulations, which do, and will but work a far more exceeding Weight of Glory, yea of that Glory which was with the Father before the World began; and in the Possession of which, the now *despised Flock of God* shall rest with him in that World which never had Beginning, and is without End.

William Penn.

THE END.

ERRATA.

READER,

THou art ſtill deſired to continue thy Kindneſs in Correcting ſuch Faults as have through Speed of Work eſcaped the Preſs; whether they be Words, Letters, Points or Parentheſis: ſome of the moſt Conſiderable are here collected.

Page,	Line,	Error——	Corrected.
4	17	*that*	*blot out*
9	15	*ſhewn*	*ſhown*
	19	*time*	*blot out*
	28	*Man*	*Men*
	33	*head*	*hear*
18	24	*thoſe*	*theſe*
21	15	*entitle*	*entitling*
25	20	*a*	*and*
26	12	*the Hat*	*the Spirit of the Hat*
33	8	*Introdnctiction*	*Introduction*
	37	*Godlineſs*	*Godlineſs undeſervedly*
34	37	*an*	*on*
35	1	*the*	*theſe*
36	21	*of*	*in*
38	6	*and Indep.*	*Independents*
	9	*God given*	*God hath given*
	37	*had*	*hath*
49	21	*ever*	*never*
54	14	*were*	*was*
	29	*that both*	*that the Intent of both*
57	36	*Cowardneſs*	*Cowardize*
59	26	*upon.*	*upon it.*
62	17	*as*	*blot out*
71	3	*a Paper*	*part of a Paper*